THE HISTORY OF MORLEY.



BY WILLIAM SMITH. F.S.A.S. &c.



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

109

THE HISTORY OF MORLEY.

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/historyantiquiti00smitiala



H. Adlard sc.

Yours very truly
William Smith.

From Photograph by [illegible]

THE

HISTORY AND ANTIQUITIES

OF

MORLEY,

In the West Riding of the County of York.

WITH UPWARDS OF ONE HUNDRED ILLUSTRATIONS.

BY

WILLIAM SMITH, F.S.A.S.,

AUTHOR OF "ADVENTURES WITH MY ALPEN-STOCK AND CARPET-BAG: OR A THREE WEEKS' TRIP TO FRANCE AND SWITZERLAND;" "A YORKSHIREMAN'S TRIP TO ROME;" "RAMBLES ABOUT MORLEY;" "THE CHRONICLES OF MORLEY;" ETC., ETC.

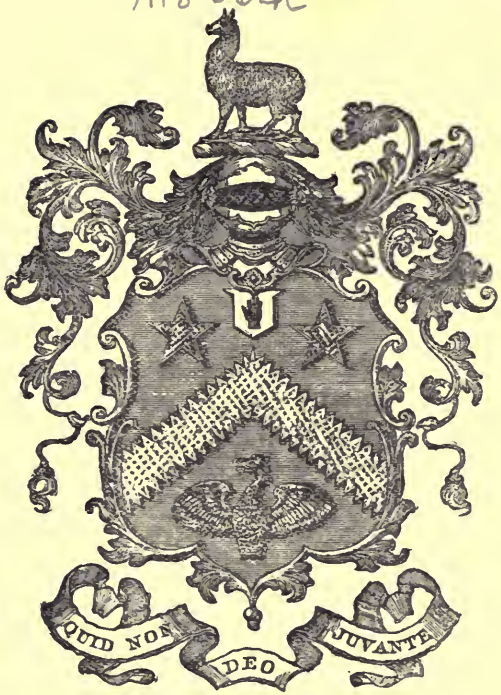
Subscribers' Copy.

LONDON:
LONGMANS, GREEN, & CO., PATERNOSTER ROW.
1876.

[ENTERED AT STATIONERS' HALL.]

MORLEY:
PRINTED BY S. STEAD, "OBSERVER" OFFICE, COMMERCIAL STREET.

College
Library
DA
690
M8 S6 A



TO

SIR TITUS SALT, BART., J.P., D.L.,

OF SALTAIRE AND CROW NEST.

DEAR SIR,

Allow me to thank you most sincerely for the permission, so politely and readily granted, to dedicate to you this humble attempt to make the inhabitants of Morley better acquainted with their ancestors and the history of the place in which, by the order of Providence, they first saw the light.

1221610

I esteem it a high gratification to be permitted to dedicate this work to you, a native of Morley, not more noble by the rank into which our Sovereign has raised you, and by your social position, than by the virtues with which you adorn the station in which you are placed.

Your benevolence and kindness are virtues of the highest order, in as much as they are both liberal, diffusive, and universal. Not narrowed by party prejudice, nor bounded by the limits of party connection or local circumstances, your generosity has scarcely known any bounds, but purified, strengthened, and animated by Christian principle, it has been steady, uniform, and persevering. Of your public career it may with truth be said, that your eloquence has been more that of deeds than one of words. While others have spent a lifetime in endeavouring to define benevolence, you have studied the practice of it; and like your Divine Master, whose example you have copied, you have gone about "continually doing good."

During a long and laborious life, you have rendered noble services to the cause of humanity, of social progress, and of religion. To furnish employment for thousands of your countrymen; to supply the pressing needs of the really indigent and necessitous; to assuage the sorrows of poverty overtaken by sickness or cast down by misfortune; "to smooth the furrowed cheek, and make the winter of age wear the aspect of spring;" to be a father to the helpless orphan; to relieve the distress and yet spare the blushes of those who have known better days; to help the cause of religion when struggling with worldly difficulties; *these* have been your employment—*these* the objects of your beneficence—*these* the offices of mercy in which you have delighted.

As a tribute of respect, for your public spirit and services, this Work is dedicated to you, by

Your Obliged and Humble Servant,

WILLIAM SMITH.

MORLEY, JUNE 1ST, 1876.

PREFACE.

The purpose of this book is, to present the reader with a succinct account, historical and topographical, of a locality, which both on account of its ancient history and its modern manufactures, is not unknown to fame.

In the year 1830, Norrisson Scatcherd, Esq., published his HISTORY OF MORLEY, which, though displaying considerable research and antiquarian knowledge, and being, in its information, both valuable and curious, yet cannot, in any sense, be considered as a popular or comprehensive account of the place. It is rather the history of the times and persons more intimately associated with the Old Chapel; the portion devoted to the general history and manufactures of the town is very meagre, besides being prolix to all but antiquarian readers. In addition to this, nearly half a century has passed away since Mr. Scatcherd's book was published, and the mere lapse of time must have rendered it, in many respects, obsolete, even if no new information had come to light respecting the Old Chapel and other portions of the History.

I cannot, however, omit to acknowledge my obligations to the painstaking and laborious writer just mentioned, for which, in every case, due acknowledgement is made; and my object in quoting somewhat freely from his book, has been to render it by compression and elucidation more useful and acceptable to the general reader.

To those who may read this work, I would further say that, notwithstanding the labour and difficulty of collecting so much varied information, and the liability to error in regard to names and dates, I have spared no pains to ensure accuracy, to write impartially, to avoid misrepresentation, and I have not wilfully falsified facts or led my readers into error.

I have, as far as possible, adopted an easy and familiar style of writing, in order to render the book agreeable to the various classes of readers who may favour it with a perusal. I have, purposely, avoided reference to many of the authorities I have consulted, and have not larded the pages with explanatory notes, being of opinion that what was not worthy of being inserted in the body of the work, might as well be left out altogether.

To my friend, Charles A. Federer, Esq., of Bradford, I am anxious to express my grateful acknowledgements, for his kindly aid in preparing the copious index at the end of the work, and in supplying several valuable items of information. To Messrs. J. Horsfall Turner, of Idle, Simeon Rayner, of Pudsey, and Thomas P. Empsall, of Bradford, my thanks are due for several obliging communications. For the gift or loan of several photographs and engravings (possibly not the least interesting feature in the book) I am indebted to Sir Titus Salt, M. Rhodes, Esq., J. Lumley, Esq., and Messrs. Lockwood and Mawson, of Bradford; W. H. Parkinson and George Mallinson, Esquires, of Leeds; Messrs. T. Harrison and Sons, of Bingley; E. Eldon Deane, Esq., of London; Messrs. S. Law and Sons, W. Kempe and Co., Joseph Rhodes and Sons, Houghton, Knowles, and Co., and some others.

This work having been written during the intervals of leisure, found in the midst of an active business life, indulgence is asked for any mistakes or errors which may unintentionally have been made.

W. S.

MORLEY, JUNE, 1876.

CONTENTS.

—:o:—

	Page
HISTORICAL NOTICES	1
ETYMOLOGIES	10
BOUNDARIES	17
WAPENTAKE	19
THE LORDS OF MORLEY	21
SCENERY AND GEOLOGICAL FEATURES	45
AGRICULTURE	49
DOMESTIC ARCHITECTURE	52
MEANS OF COMMUNICATION	62
LOCAL GOVERNMENT	68
SOCIAL CONDITION AND HABITS	80
ANCIENT CUSTOMS AND AMUSEMENTS	84
BIOGRAPHICAL SKETCHES	94
ECCLESIASTICAL HISTORY	124
LITERARY AND EDUCATIONAL INSTITUTIONS	199
INDUSTRIAL AND PROVIDENT SOCIETIES	204
THE WOOLLEN AND UNION CLOTH MANUFACTURE... ...	207
APPENDICES	249
INDEX	253
LIST OF SUBSCRIBERS	

LIST OF ILLUSTRATIONS.

—:o:—

Portrait of the Author	to face Title Page.
Old Manor House	1
Arms of Lacy	5
Manor House	22
Arms of Beeston	24
Arms of Lisle	26
Arms of Savile	30
Howley Hall (from an old Engraving)	31
Howley Ruins	35
Arms of Dartmouth	44
Old Houses, Pinfold, and Town's Quarry	53
Old House and Gateway	55
Morley Hall	57
Mount Pleasant	58
Thornfield House	58
Osborne House	59
Carrier's Waggon	65
Waterworks Pumping Station	77
Offices of the Local Board	79
Ducking Stool...	88
Portrait of Sir Titus Salt, Bart.	95
Arms of Salt	95
Saltaire	96
Saltaire Mills...	97
Saltaire Congregational Church	99
Saltaire Club and Institute	100
Saltaire Elementary Schools...	101
Crow Nest, the Seat of Sir Titus Salt, Bart.	103
Portrait of Norrisson Scatcherd, Esq., F.S.A....	107
Morley House	108
Portrait of Manoah Rhodes, Esq., J.P.	118
Old Chapel, 1770	124

Page.
Anglo-Saxon Church 126
Arms of Nostel Priory 129
Old Chapel, 1870 134
New Congregational Church 135
Arms of Savile 136
Corporal Crowther's House, Banks' Hill 138
Old Chapel Parsonage 143
Arms of Sharp... 151
Portrait of Rev. Joseph Fox 156
New School, Troy Hill 157
Ancient Tombstones 163
Ancient Tombstones 166
St. Peter's Church 174
St. Peter's Infant Schools 176
St. Paul's Church 178
Rehoboth Chapel 180
Portrait of Rev. J. Fletcher... 184
Cross Hall 184
Portrait of Rev. J. Wesley 185
Wesleyan Chapel 186
Baptist Tabernacle... 188
Zion Congregational Sunday School 189
Bethel Reform Chapel 190
Brunswick Primitive Methodist Chapel 191
Exterior of Catholic Apostolic Church 192
Interior of Catholic Apostolic Church 193
Ebenezer Primitive Methodist Chapel 194
New Connexion School, Bruntcliffe 195
Zoar Particular Baptist Chapel 196
Turton Hall School, Gildersome... 201
Co-operative Hall and Stores 205
Flemish Weaver, XIVth Century 209
Crank Mill 212
Albert Mills 213
Rag Cleaning Machine 219
Rag Grinding Machine 219
Shake Willey 221
Teaser 221
Card Setting Machines 223
Scribbling Machine 224
Carding Machine and Condenser 224
Distaff and Spindle 225

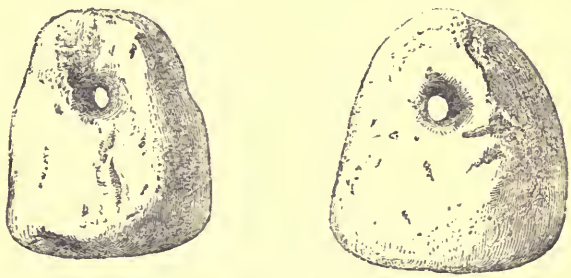
Page.
Whorl, for the Spindle of the Distaff... 226
Spindle of the Whorl 226
Jersey Spinning Wheel 227
Billey or Slubbing Machine 227
Jenny or Hand Spinning Machine 228
Portrait of Arkwright 229
Portrait of S. Crompton 230
Self-Acting Spinning Mule 230
Long Handled Comb 232
Clay Loom Weights 233
Ancient Hand Loom 234
Portrait of Cartwright 235
Power Loom 235
Fulling Stocks... 237
Fulling Machine (Side View) 238
Fulling Machine (Moveable Trough) 239
Fulling Machine (Front View) 239
Hand Raising 240
Teazle Setting 241
Raising Gig 242
Teazle Head 242
Perpetual Shearing Machine 243
Winding-on Gig for Roller Boiling 244
Tentering Machine 245
Brushing and Steaming Mill... 247



forward one of these wands the warp could be passed through from side to side, either by a long rod or by a shuttle. The rest of the process is thus described :—

"After the woof had been conveyed through the warp it was driven downwards or upwards, according as the web was woven from the top or from the bottom. Two different instruments were used in this part of the process. The simplest, and probably the most ancient, was in the form of a large wooden sword (*spatha*). This instrument is still used in Iceland exactly as it was in ancient times.

"The spatha was, however, in a great degree superseded *by the comb* (*pecten*), the teeth of which were inserted between the threads of the warp, and thus made by a forcible impulse to drive the threads of the woof close together. It is probable that the teeth were sometimes made of metal, and they were accommodated to the purpose intended by being curved (*pectinis unci*), as is still the case in the combs which are used in the same manner by the Hindoos. Among us the office of the comb is executed with greater ease and effect by the reed, sley, or batten."



Clay Loom Weights.

Adam, in his "Roman Antiquities" (Lond. 1830), p. 485, says :—

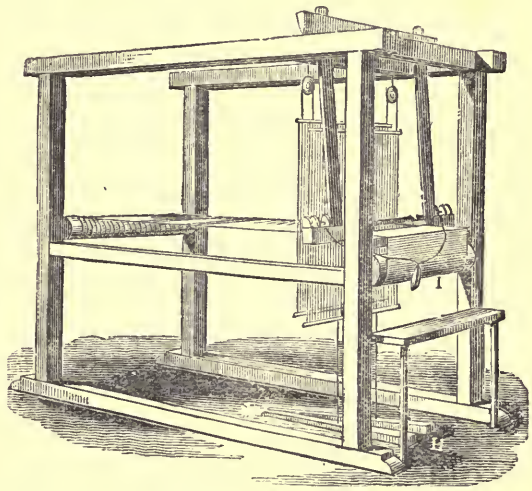
"When the web was woven upright, a thin piece of wood, like a sword (*spatha*), seems to have been used for this purpose ; and in weaving of Arras, of Turkey carpeting, etc., in which alone the upright mode of working is now retained, the weft is driven up *with an instrument somewhat like a hand with the fingers stretched out*, made of lead or iron."

Juvenal (Sat. ix. 30), makes Naevolus complain that sometimes he gets greasy and coarse clothes badly woven :—

"Et male percussas textoris pectine Galli," 'and insufficiently *struck with the comb* of a Gaulish weaver,' *i.e.*, the threads of the woof not driven closely enough together by the comb, which then served the purpose now effected by the sley."

The comb was used by the hand of the weaver, in the operation of driving home the weft, and this rude implement is still in use among the Hindoos.

In Morley, for many centuries, the hand-loom was in use, and was of a rude description. Previous to the year 1780, the shuttle was thrown by the weaver from one hand to be caught by the other; and where the cloth was more than a yard in width, two weavers were required, one at each end of the loom. In the above year John Kay, of Bury, produced the fly-shuttle, to be driven by the "picking peg," a straight wooden handle, by means of which the weaver impelled his shuttle. Fifty years ago, the nick-nack of the handloom was the most familiar sound in the streets of Morley, and at the present day a few of these relics of a past generation may still be met with. George Eliot, in "Silas Marner,"



Ancient Handloom.

has given us a faithful picture of the old handloom weaver in his best days, and has drawn a contrast between the loom's questionable sound and "the natural cheerful trotting of the winnowing machine and the simpler rhythm of the flail." Dyer thus describes the operation of handloom weaving :—

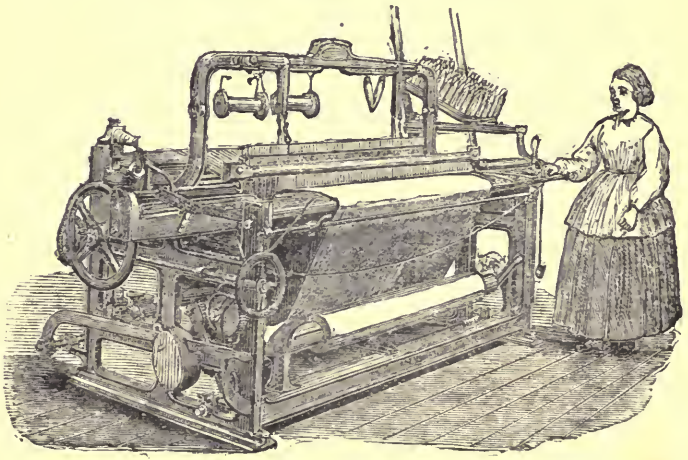
"From hand to hand
The thready shuttle glides along the lines,
Which open to the woof, and shut alternate;
And ever and anon, to firm the work,
Against the web is driven the noisy frame."

"From hand to hand
Again, across the lines of opening, glides
The thready shuttle, while the web apace
Increases."

In 1785 the power-loom was invented by Dr. Cartwright, of Hollander House, Kent, but it was a clumsy machine and was never got effectually to work. The origin of the power-loom was as follows:—Dr. Cartwright, happening to be conversing with a number of manufacturers whom he casually met at Matlock, on the merits of Arkwright's spinning-jenny, suggested that machinery for weaving ought to be invented, if they were to keep pace with the spinning. The idea was ridiculed, but the Kentish clergyman nursed the idea, and although at that time he had never even seen a weaver at work, he set about the task of inventing the power-loom. Within the last thirty years two thousand power-looms have been set to work in Morley, and are chiefly attended to by upgrown females, under the



Dr. Cartwright.



Power Loom.

supervision of men called "tuners." The earnings of these females average about thirteen shillings per week; and so great is the demand for power-loom weavers, that it is all but impossible to secure a supply of domestic servants.

In the simplest form of power-loom, such as is used for plain union cloth, the threads required for the warp are wound to the necessary length, on a horizontal cylinder as long as the breadth of the intended fabric, and are so attached to levers that every other thread is first raised, and then depressed, by the alternate action of the loom. As they are thus separated, the shuttle flies between them, carrying the woof thread, which is instantly driven home to that last placed by the stroke of the beam; and the series of warp threads that were above the woof thread at one passage come to lie below it at the next. A simple stripe in the warp can be managed upon a similar loom; but a twill, diagonal, ribbed, or other so-called "fancy" weaving, or the production of a varied pattern, will require more complicated machinery, such as many bobbins, instead of a single cylinder, to carry the warp, and arrangements by which the warp threads may be lifted in some irregular or varied order.

Notwithstanding the comparative perfection at which the power-loom and other woollen machinery has arrived, improvements are still being constantly made, hence—

> "Amidst the dust, and speed, and clamour,
> Of the loom shed and the mill,
> 'Midst the clank of wheel' and hammer,
> Great results are growing still."

The power-loom, well adapted for the cotton warps, was introduced into Morley by Mr. Matthew Smith, when the handlooms began to rapidly disappear from the cottages of the operatives.

11. BURLING.—The weft and warp having now assumed, with the aid of the loom, the character of cloth, it is carefully inspected by women called "burlers," who, with strong-pointed nippers, pluck out all knots or other imperfections in the yarn, and also remove from the surface of the cloth all inequalities or irregularities made in the weaving. The cloth is then hung over a wide frame or "perch," in a good light, and any imperfection which may have escaped the notice of the burler, is seen by the "taker-in," whose duty it is to call the attention of the weaver to bad workmanship.

12. MILLING.—This operation requires much skill and care, in order to cleanse the piece from the grease it contains, and so to "felt" the cloth that it shall reach the required width in proper condition. Twenty years ago, all the milling in this locality was done by means of the "fulling stocks," but these have made way for the "milling machine," which thickens or "mills" the cloth to the required substance with less waste and loss of weight, than was occasioned by the old method.

The fulling stock is of ancient invention; no one can tell when it was first used in this country, nor by whom it was introduced. It was in use in Spain a long time ago, and is mentioned by Cervantes, when he calls the machines "Fulling hammers," which shows that "fallers" were then used. Sixty years ago, the fulling of cloth was only carried on in places where water power was plentiful, and the Morley clothiers of that day had to prepare the cloth at home, and then take it to Hunslet, Harewood, or more generally to Greenwood's mill at Dewsbury.



Fulling Stocks.

We have listened with great interest to the tales of some clothiers when speaking of those milling days of yore. Greenwood's mill was situated in a lovely spot, surrounded by fine meadows and scenery; and near to the mill ran the river, which furnished a stream by which the ponderous water wheel was turned. The clothier was glad, rather than otherwise, to make a journey to this spot: it was a kind of relief to the monotony of home—a change of scenery, and made him intimate with a number of boon companions; for he had to stay sometimes two or three

days until his turn came, and he could carry the cloth back in a milled state.

In the fulling mills we have an instance of the origin of surnames. "Walker" reminds us of the early fashion of treading out the cloth before the invention of the stocks. In Wicklyffe's version of the story of Christ's transfiguration, he speaks of his clothes shining so as no

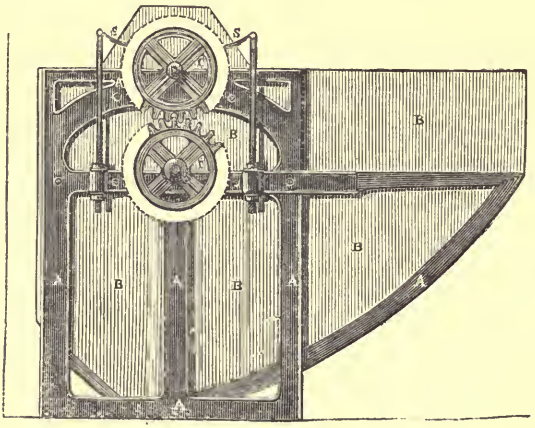


Fig. 1. Fulling Machine.

"fullere or walkere of cloth" may make white upon earth. Langland, writing of this mode of fulling, says:—

"Cloth that cometh fro the wevyng
Is naught comely to wear
Til it be fulled *under foot*,
Or in fullying stokkes,
Washen well with water
And with tasselas cracched
Y-touked, and y-tented
And under taillours hande."

The "fulling stocks" consisted of heavy wooden mallets, driven by a revolving wheel, after the manner of tilt hammers. After the cloth had been saturated with a hot solution of soap, it was placed in the trough, ready for the action of the "fallers." By means of projecting cogs on the wheel, the two ponderous mallets alternately rose and fell, each as it descended striking the cloth with a heavy blow. The felting was continued until the cloth was fulled to the required extent. Fuller's earth was long used in Morley for scouring and fulling purposes, but soap is now preferred

The fulling process is now performed by a machine called the "milling machine," which is more convenient than the stocks, does the work in a shorter time, and requires less soap. It consists of a strong iron framework, A A, Fig. 1, supporting a wooden case B B, which is screwed on to it; C C are strong cogwheels, the lower one of which is set in motion by the drum K, Fig. 3. On the axis of these wheels are fixed two narrow wooden rollers, which are shown in section in Fig. 2; the lower one, D, has a copper flange on each side, the use of which will be noticed presently. On a horizontal

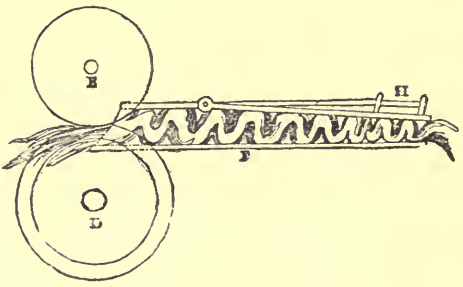


Fig. 2. Moveable Tod of Trough.

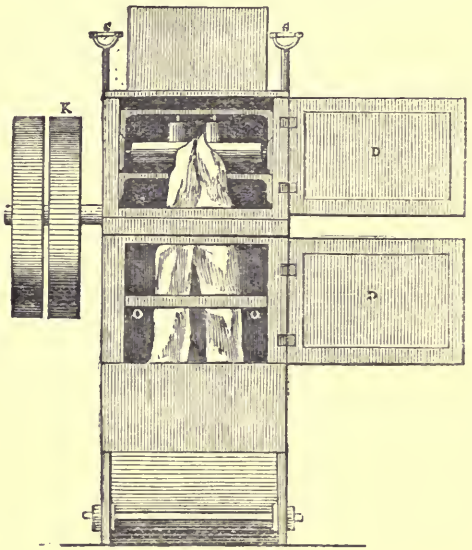
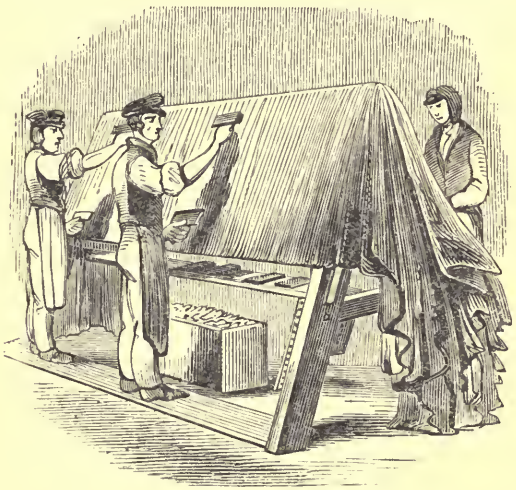


Fig. 3. Fulling Machine.

line, passing between these rollers, there is fixed a sort of trough or shoot, F, a part of the top of which is moveable on a hinge, as shown in Fig. 2: at the end of this moveable lid there is a kind of box, H, in which weights are placed. The upper roller E is pressed on by the

springs S, Fig. 1, the force with which they press downwards being regulated by the nuts at the ends of the rods attached to the springs. The cloth is shown in Fig. 3, in the position which it occupies while being milled; the two ends of the cloth are fastened together so as to form an endless cloth. Passing through two holes in the piece of wood O, the two parts of the cloth pass together over and between guide rollers until the united cloths pass between the rollers E D, being kept in place by the copper flange before mentioned. The action of these rollers forces the cloth on into the trough F, where it is doubled and folded up in the way represented, the weights in the box H preventing it from passing freely out of the trough. The force thus exerted between the rollers and in the trough has the effect of milling the cloth, and



Hand Raising.

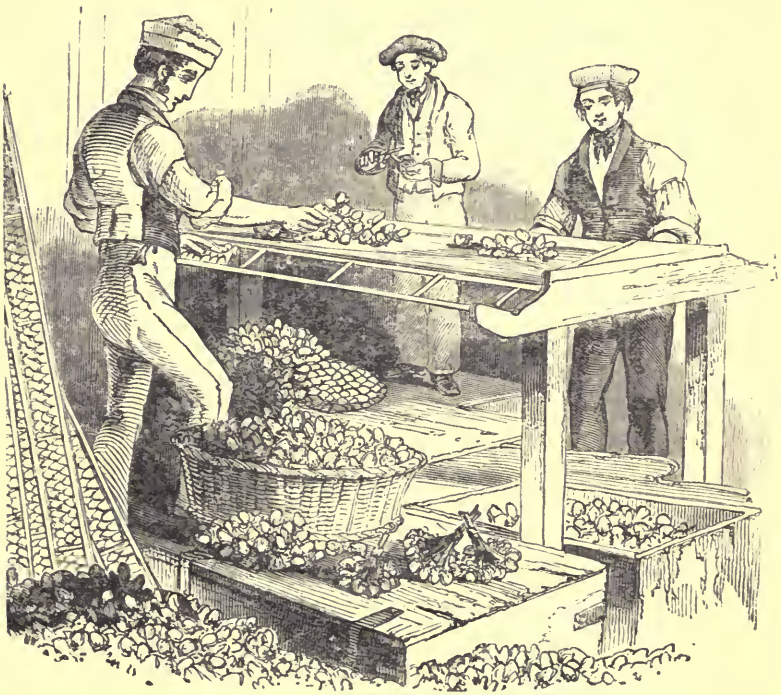
causing the fibres to felt together, just as in the stocks. Soap is added by being poured on the cloth in front of the machine, as it is at work, the doors D D being made to open for that purpose.

In the course of a few hours, by the combined action of heat, friction, and moisture, the cloth is milled or *felted*, i.e., the fibres of the wool interlock into each other, thereby forming, as it were, a new matted surface on the cloth. After the cloth has shrunk to the required width, it is scoured with great care and attention, in order to remove both the oil and soap which have been used in the process.

13. Raising the Nap.—This, the first of many processes which come under the head of "finishing" the cloth, is a most interesting and

curious operation. Raising was formerly done entirely by hand, and was very laborious employment, insomuch that it was customary to allow the men a plentiful supply of beer, in addition to money payment.

The raising gig, introduced into Morley about the year 1836, was a great improvement upon the "dubbing, nellying, and cross-raising" by hand. The raising of the points from the fibres of the cloth is done by means of teazles, the ripe heads of a thistle-like plant, called *Dipsacus*

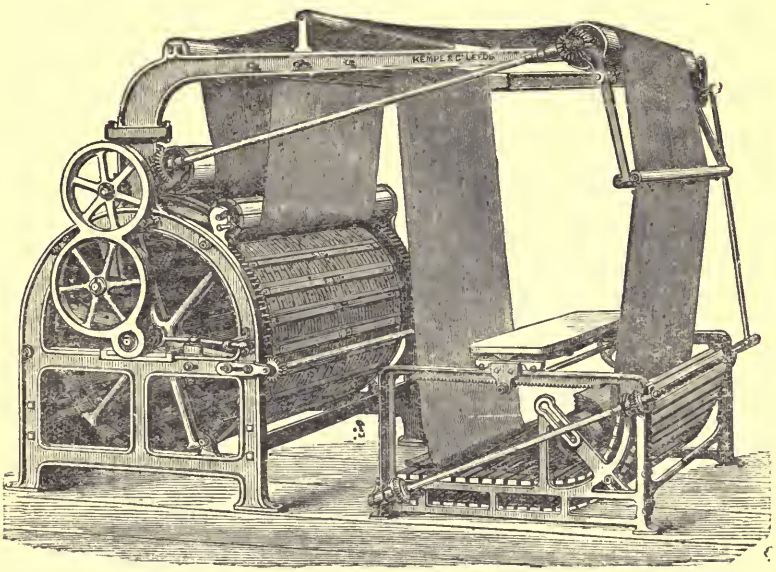


Teazle Setting.

Fullonium. This plant is cultivated in Wilts, Essex, Yorkshire, and many parts of France.

In Willsford's "Nature's Secrets" it is said, "Tezils, or Fuller's Thistle, being gathered or hanged up in the house, where the air may come freely to it upon the alteration of cold and windy weather will grow smoother, and against rain will close up its prickles." The occupation of *tayseler* is referred to in an old statute of Edward IV.—"Item, that every fuller, from the said feast of St. Peter, in his craft

and occupation of fuller, rower, or *tayseler* of cloth, shall exercise and use *taysels* and no cards, deceitfully impairing the same cloth."



Raising Gig.

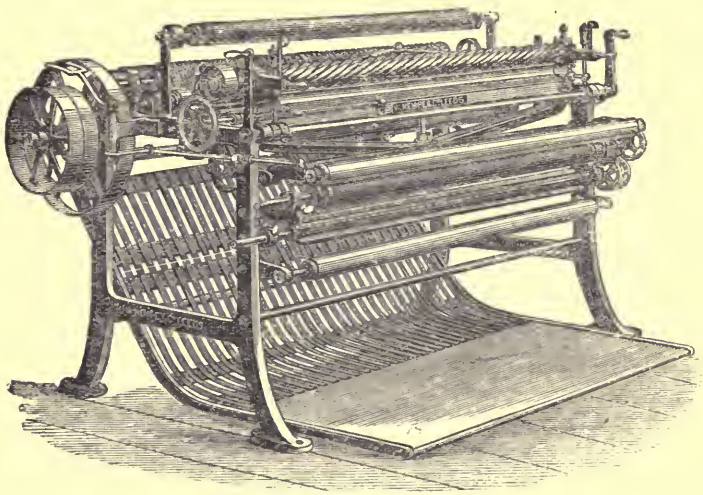
The teazles are arranged in oblong iron frames, which are placed on the circumference of a revolving drum, and there is an arrangement of rollers, for exposing the cloth to the prickly points of the teazle. The use of the teazle for "finishing" purposes is somewhat remarkable, since it has never yet been superseded by mechanical appliances. Its hooked scales or points are better suited than wire for raising the nap, because whilst strong enough to do this, they yield and break under circumstances where wire would by its resistance cause injury to the cloth. The gig-mill is of various forms, but in all the cloth moves in a contrary direction to the drum, and with a much slower motion. When the cloth leaves



Teazle Head.

the gig, it presents a very rough and uneven surface, the raised points of wool being of unequal length, and requiring cutting or shearing to a uniform level.

14. SHEARING.—Seventy years ago, the raised goods were handed over to workmen called "croppers," who cut the surface of the cloth with shears. Persons now living remember the time when shearing was entirely done by hand, and the workmen presumed on their skill and their value to their employers to be turbulent and disorderly in a degree that rendered them public nuisances. When the cutting machine was introduced, it was received in Morley with determined opposition, though without those acts of violence with which it was associated



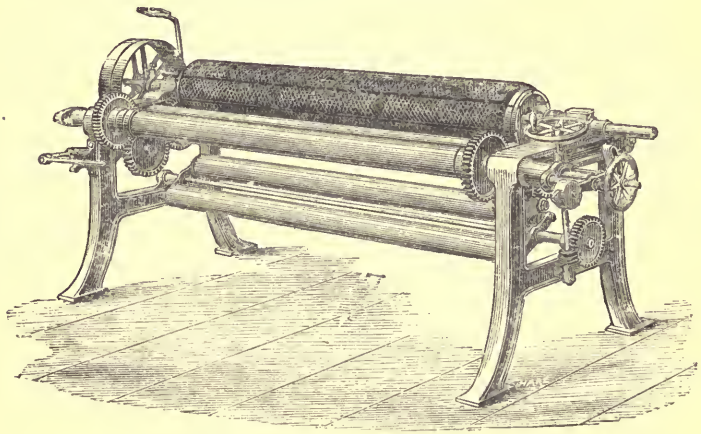
Perpetual Shearing Machine.

elsewhere. The croppers especially directed their attacks against the machines themselves, and destroyed them wherever they could. Connected with this movement was the rising of the "Luddites," as they were called, a body of men composed chiefly of croppers.

The shearing or cropping of cloth, at the present time, is effected by means of a machine called a "perpetual," consisting of a roller with cutting blades passing spirally round it; a straight piece of steel with a fine edge, called a "ledger blade," and an arrangement of rollers by which the cloth is brought up against the "cutting blades." As the spiral revolves, it, together with the straight fixed blade, acts like a pair of scissors, and cuts the nap of the cloth to the desired length.

The various parts of the "cutting machine" have to be carefully adjusted, in order that it may do the delicate work required of it, and for this purpose the bearings are made compensating, and are so constructed that, if the ends of the cutting roller should wear unequally, the bushes in which its ends rest adjust so as to prevent irregular cutting. In like manner, if the ledger blade or spiral cutter should wear more at one side of the machine than at the other, a similar compensating action takes place.

15. BOILING.—This process, called "roller boiling," was introduced about the year 1825, and although a very simple operation, is of great importance to the satisfactory finishing of the cloth, as the boiling



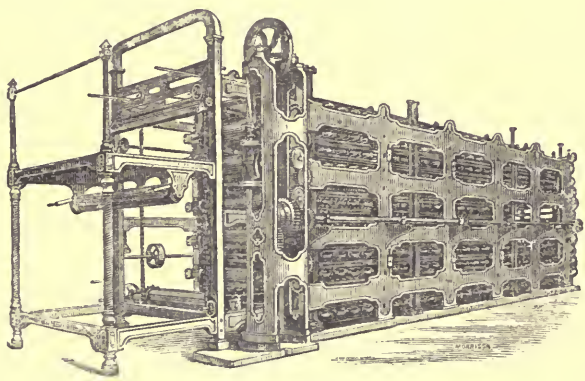
Winding-on G'g for Roller Boiling.

produces a permanent lustre on its surface which not even rain injures. The cloth is wound tightly round a roller, which is then immersed in a tank of hot water for some hours. This treatment is repeated several times, when the cloth is placed in a cool atmosphere. Another and shorter mode is, to wind the cloth round a perforated copper cylinder, and to allow steam to pass through it.

16. DYEING.—As this process is not carried on in Morley, we shall pass over it with the remark, that blue and black are the principal colours into which the Morley cloths are dyed. Formerly dyeing was carried on in several places in Morley, notably at the "Leadhouse dyeworks," in Brunswick Street, where the machinery was turned by a horse-gin, for many years.

17. TENTERING.—Fifty years ago, in Morley, there were numerous tenter fields—large open spaces of ground, containing rows of poles and rails, studded with tenter hooks, on which the cloth was stretched while drying. Bardsley says:—

"We still speak, when harassed, of being on the *stretch*, or when in a state of suspense, of being upon *tenter*-hooks, both of which proverbial expressions must have arisen in the common converse of cloth-workers. The tenter itself was the stretcher upon which the cloth was laid while in the dyer's hands, On account of various deceits that had become notorious in the craft, such, for instance, as the overstretching of the material, a law was passed in the first year of Richard III. that tentering or 'teyntering' should only be done in an open place, and for this purpose public tenters were to be set up."



Tentering Machine.

Thoresby, referring to some stairs near the bridge at Leeds, says:—

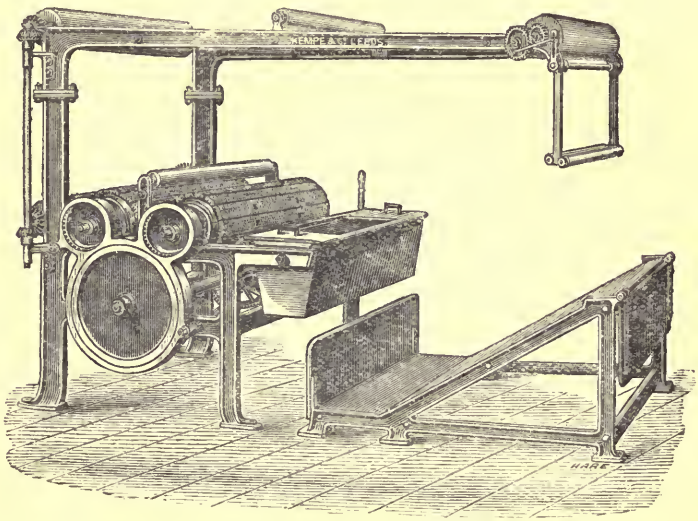
"These stairs lead to the *Tentures*, a place so called from the *Instrumenta ad extendendos Pannos*, or in the Law *Latin* of the MS. Survey of the Mannor, *Parias Tenturarum*. 'Tis observable, that the ground then let by the Lords for a pair of *Tenters*, was but 26 or 28 yards long, cloth being then generally made either into *Dozens* or *Short Cloths*, consisting of two such *Ends*, whereas now, to the great oppression of both Man and Beast n Carriage, etc., Cloths are often above 60 yards long."

The occupation of the out-door tenterer is gone, and in its stead the cloth was, for many years, dried in fire or steam heated rooms, but this method has also been discarded for the "tentering machine," a valuable invention, which not only dries the cloth, but stretches it to the proper width. The machine, from its intricate construction, is costly, the kind used in Morley costing upwards of six hundred pounds.

The invention is due to Mr. Wm. Whiteley, of Lockwood, Yorkshire, and the saving of labour by its use was so great that manufacturers

readily adopted it. The machine is a huge mass of iron work, weighing about twenty tons, and yet in its working is both simple and highly efficacious. The attendant, when minding the machine, stands in a cool atmosphere, while the cloth is being carried through the hot room on chains, having fine steel or brass hooks, which keep the cloth out to the required width. The machine will dry and tenter 2,500 yards of cloth per day of ten hours.

18. PRESSING.—Although the cloth is cut a second time by means of the perpetual, and is brushed and steamed, these processes are but a



Brushing and Steaming Mill.

repetition of those to which allusion has already been made; and pressing is the only other process we need specially notice. The first pressing is given to the cloth before the roller boiling, after it has been brushed by revolving brushes. For this purpose the cloth is folded up in regular lengths, with glazed paper between the folds to prevent the surfaces of the cloth from coming into contact. Hot iron plates are then introduced between each folded end or piece, and when a sufficient thickness or height is made up the whole is subjected to the action of a powerful hydraulic press. When the hot plates came into vogue at the commencement of the seventeenth century, measures were taken for their suppression, and the clothiers of the West Riding petitioned the Lords of the Privy Council for the continuance of the use of the "hot

presse papers and boards," as they were called. The justices of the riding supported this petition, in the following terms:—

"The Justices of the West Riding to the Privy Council.

"May itt please your Lordshipps

"Accordinge to your Lordshipps directions by your Letters of the 29th of December last upon a petition with reasons thereto annexed, exhibited to your Lordshipps by the clothiers of the westridinge of Yorkeshire, for the continuance of the hott presse Boards and papers, as the same are nowe in use, which wee receaved togeather with the saide Letters. Our Quarter Sessions fallinge out to be holden upon the 10th and 11th dayes of this instant January at Wakefeilde, which nowe is the greatest markett and principall place of resorte of all sorts of Clothiers Drapers and other Traffikers for Cloath in all theis parts. * * * Wee his Majesty's Justices of Peace for our satisfaction and better discharge of our dutyes and service to his Majesty, your Lordshipps and the Countrie in this behalfe, have caused both the said Letters, Petition and Reasons to be publiquely and distinctly read in the open Cort of the saide Sessions there beinge then present a very great concorse of people both Clothiers Drapers and others attendinge the same, requiringe them to object what they or any of them coulde either against the use of the hott presse Boards and papers as they were then generally practised, or against the said Reasons and allegations made to your Lordshipps by the saide Clothiers. Att which time we did not finde any one to oppose the same, but of the contrary a generall acclamation and concurrence of the voice of the whole Countrie with the said petition. Neither hath any man sithence offered himselfe to any of us, againste the same. And we doe further upon Examination finde that the hott presse Boards and Papers have bene very muche in use from the time of the makinge of the Lawes against them. And that the same albeit they add some glosse to the Cloath yet the saide Cloath beinge withall well dressed is much bettered thereby, as well by the dryinge shrinkinge Thickninge and fasteninge of the same, and layinge it even and smooth from Cocklinge, as by the Trial and betteringe of the dye therof. And we find that meanes of the quicke and readie dispatche of the pressings of cloathes with the said hott presse Boards and papers, the poore Clothiers do prepare and make readie theiro clothes much the sooner. Soe that thereby they double and treble their returnes. And by occasion hereof multitudes of families are sett on worke and manteyned, which of the same sholde be taken away should be left without Imployment or meanes. The could presse nott beinge able in longe tyme to afford that dispatche which the hot presse will doe in short tyme. * * * And soe wee humbly take our leaves Restinge

"Att your Lordshipps Comandment

"H. Savile (of Methley).
Ric. Beau-mont (of Whitley).
Robert Clay (Vicar of Halifax).
Jo. Kaye (of Woodsome).

"Att our Generall Sessions at Wakefeilde
the XIth of January, 1627-8."

When the cloth is taken out of the press, it is folded again in such a way that the creases of former folds may come opposite the flat faces of

the press papers and be removed at the second pressure. Hot-pressing gives a lustre and smoothness to the face of the cloth, which is further improved by the brushing machine, consisting of a series of brushes attached to a cylinder. In passing through this machine the face of the cloth is softened by being slightly damped by exposure to steam, which escapes in minute jets from pipes enclosed in a wooden box, extending the whole length of the machine. After pressing, the cloth is made up for the market in bales, by means of hydraulic pressure.

Having briefly sketched the processes by which Union cloths are produced, we shall conclude, by naming some of the varieties of this fabric, which are manufactured in Morley. These are,

Plain Cloths.—The arrangement of the warp and weft in these is of the simplest character, and the largest proportion of this class of union cloth is dyed black, and is extensively used in the mantle and clothing trades.

Salarras.—Ribbed cloths, which are in demand for summer coatings; in the home trade, principally.

Deerskins.—This cloth is similar in character to a twill or venetian, and is well adapted for clothing purposes, for which it is extensively used in the home trade.

Beavers.—A stout cloth, slightly finished on the face, having been previously milled until very hard and compact.

Mellons.—Medium cloths, for mantles and summer coatings, not dressed or finished, except by being slightly cut and pressed.

Tweeds.—A thin cloth slightly milled, and finished, and used for ladies' overalls. These cloths are waterproofed and shrunk before pressing.

The above are a few of the leading types, but they do not by any means comprise all the varieties produced by the combination of wool and mungo. Professor Archer, writing of this manufacture, says that:—"There is a popular prejudice against the employment of these materials; but so well are they used, and such fine goods are made from them, that not one in a hundred thousand of those who wear them have the slightest suspicion of their origin. Instead of a disgrace to our manufacturing industry, the employment of mungo and shoddy is a credit to the age, for waste is a sin against the present and future generations."

THE HISTORY OF MORLEY.

HISTORICAL NOTICES.

"HARK! to the impassion'd song that mem'ry pours,
As up Time's vale, with outspread wing, she soars,
She, with bright kindling eye, the past surveys,
And robes in light the scenes of former days,
Makes the past brighter than the present seem,
(As scenes shine brightest in the ev'ning beam),
And while she loves their *image* to restore,
Half-sad she feels that *they* are here no more."

CHARLES PHILIP GIBSON.

MORLEY is a township-chapelry, situate in the parish of Batley, in the diocese of Ripon, archdeaconry of Craven, rural deanery of Birstal, and is included in the Dewsbury Poor Law Union, Petty Sessional Division and County Court district. It also belongs to the Agbrigg and Morley Wapentake, and is a polling district for the South-Western division of the West Riding. The chapelry includes Churwell, and the town is subdivided into the hamlets of Bruntcliffe, Howley, Stump Cross, and Owlers. Morley is distant four miles from Leeds, five from Dewsbury, seven from Wakefield and Bradford, eleven from Huddersfield, and one hundred and ninety from London.

Morley has not been altogether neglected by county historians and local topographers. The earliest mention of the place in the history of this country is to be found in "Doomsday Book," which was compiled between the years 1080 and 1086; it is there named in connection with the Norman survey, made by William the Conqueror as a register of the lands of which he had recently taken possession.

"In MORELIA habuit Dunstan VI Car. terræ ad Geld, et VI Car. possunt ibi esse qui Ilbertus habuit sed weist est. *Ibi est Ecclesia.* Silva past. I. leng. long et I late. T. R. E. Val XL. Sol."

The following is the translation:—"In Morley, Dunstan held six carrucates (about six hundred acres) of land subject to taxes; and other six carrucates may be there, which Ilbert held, but it is waste. *There is a Church*—a native wood, one mile long and one broad—in the time of King Edward—value forty shillings." From a very early period Morley appears to have been a place of some consequence, and must have been of some importance in the 14th century when a portion of the Scottish army wintered here. We have, however, no historic records as to whether the place had an existence in the dark ages, long before the Conquest, when the inhabitants dwelt amid the primeval forests, with which this, as well as other parts of the country, were covered, and which also harboured wolves and other wild animals, to such an extent that Yorkshire received the name of Deira or wild-beast kingdom.

We may, however, fairly suppose that Morley had a "local habitation and a name" even before the birth of Christ. We have a "Street" or Roman road, which stretches within the township of Morley, from Gildersome Street to Tingley Bar, and it is therefore more than probable that the place was not unknown to the Roman legions, with their glittering arms and ensigns—

> "Those dauntless chiefs
> Who clad in armour bright and lofty crests,
> Dealt death with many a ghastly wound."—Byron.

The Roman roads were of four kinds, viz.:—1. the *via militaris*, 21 feet wide, elevated three feet and upwards above the surface of the ground; these roads were called *viæ stratæ*. 2. The *via publica*, or public road, about 14 feet wide, not paved but covered with *glareæ*, or gravel. 3. The *viæ vicinales*, or private roads, seven feet wide, with wider spaces here and there, for conveyances to meet and pass. 4. The *diverticula*, or cross roads.

We are not in a position to state whether Morley has furnished any positive evidence, beyond the above, connecting it with pre-historic times, or with the Roman period. We may mention, however, that on the 5th of May, 1846, an interesting discovery of bronze weapons was made, at a point near to the boundary between Morley and Churwell. These weapons consisted of two spear heads and five palstaves. One of the spear heads is very finely-formed and well-proportioned, and measures $10\frac{3}{4}$ inches in length. The other is of a ruder form, though finely patinated, but wants the lower portion; it is 4 inches in length. There is a palstave $6\frac{1}{2}$ inches in length, rough from the mould, and

17¼ ounces in weight. The others, of the same type, bear the marks of service; they are the same length, and average 15½ ounces in weight. A few years previous to this discovery, a large bronze palstave was found in a garden at Morley, measuring 7 inches in length, and weighing 21¾ ounces. Mr. John Holmes, of Methley, a well-known antiquarian, states that, from the 16th to the middle of the 19th century, antiquarians attributed bronze, and in some instances stone implements to the Romans; indeed it would appear,

"It ne'er cam i' their heads t' doot it—
Till chields gat up and wad dispute it—
And ca' it wrang,
And muckle din they made aboot it."

Gradually, however, the opinion that all or most of these implements were Roman has been abandoned; and while there is no doubt that the Romans did use certain bronze implements, it is now held that, as a rule, stone and bronze weapons are pre-Roman and pre-historic. Pliny records that the Romans used iron, in the third and fourth centuries B.C., in the manufacture of arms and agricultural implements; and while bronze and brass were used, as at present, for ornamental purposes, yet considering the abundance of iron at hand, it is not likely that bronze would be used for purposes to which iron is so much better adapted. Besides, more bronze swords, daggers, etc., are found in places where the Romans never were, than in Italy itself. Ireland and the Highlands of Scotland yield bronzes in abundance; Sweden and Denmark far more and finer still. Yet these were never subject to the Romans, whereas in Italy, and especially in Latium itself, finds of bronze tools and weapons are comparatively rare. But in Greece and all the countries inhabited by Etruscans and Phœnicians bronzes are found in abundance.

If we look back over past centuries we shall find that, in a manufacturing point of view, Morley has held a prominent position for some hundreds of years; yet as an ancient abode of men it is a place of still higher antiquity. The date of its foundation is unknown. Like many another settlement in this "land of just and old renown," there is mention of it at a remote period; but who shall say how much earlier it acquired its name?

From the before-mentioned notice in Doomsday Book we gather that a great depreciation took place in the value of Morley, from the time of Edward the Confessor to that of the Doomsday survey, which may fairly be placed to the account of William the Conqueror, as resulting from the ravages he made in this locality. The whole of Yorkshire

suffered greatly from his devastations, and Morley, which previously had land of considerable value, subject to taxes, was in Doomsday Book returned as waste. William did not subdue his northern subjects so easily as he, doubtless, anticipated he would; and his oppressions excited the indignation of the Yorkshiremen of those days, and caused great discontent. With a view to put down this discontent, and suppress the conspiracies which everywhere abounded, he established the curfew, which compelled our forefathers to extinguish fire and light at eight o'clock in the evening. The curfew was a species of shield extinguisher, called *couvre-feu*, to be placed over the embers of every hearth in the kingdom, at sound of the bell which rang at eight o'clock. Thomson, in his *Seasons*, thus beautifully notices the tyranny of this custom, though it must be admitted that it was also intended as a precaution against fires, which were very frequent and destructive when so many houses were built of wood:—

> "The shivering wretches, at the curfew sound,
> Dejected sunk into their sordid beds,
> And through the mournful gloom of ancient times
> Mused sad, or dreamt of better."

The establishment of the curfew, however, had not the desired effect, and the Conqueror, finding himself still set at defiance, made a fearful resolution that "he would exterminate or subdue the unbroken spirits of the North." For this purpose he entered Yorkshire, when one deplorable scene of devastation ensued. "The country was laid waste with fire and sword, the inhabitants were massacred, religious houses were desecrated, and every enormity was perpetrated."

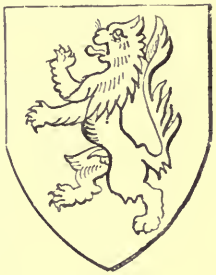
With regard to the *native wood, value forty shillings*, mentioned in Doomsday Book, it is necessary to explain that the above sum, though small at the present day, was something considerable eight centuries ago. The pound sterling at that time was a pound weight in troy of silver, and its intrinsic value when in money was £3, but its extrinsic value was about one hundred times more than £1 of the present day. The annual value then, in King Edward's time, would be about £200 of our money, and in the time of the Conqueror £80, and would be considered a valuable possession in those days.

It may be well here to note that, previous to the Doomsday survey, a Saxon landed proprietor, named Dunstan, held lands in Morley, as well as in Gomersal, Cleckheaton, and other places, but lost all his possessions by his patriotism in defending his property from the ruthless Norman invader. Of the terrible devastations made by William the Conqueror,

Pope, the poet, thus writes, after having spoken of Nimrod as the "first mighty hunter,"—

> "Our haughty Norman boasts that barb'rous name,
> And makes his trembling slaves the royal game.
> The fields are ravish'd from the industrious swains,
> From men their cities and from gods their fanes;
> The levell'd towns with weeds he covered o'er;
> And hollow winds through naked temples roar;
> Round broken columns clasping ivy twined;
> O'er heaps of ruin stalks the stately hind."

The family of Lacy, who occupied such a conspicuous position in Yorkshire, and who held Morley after Dunstan, were the Lacies, Earls of Pontefract. Ilbert, to whom Morley was given, was one of the Normans who assisted in the subjugation of the kingdom, and had bestowed upon him by the Conqueror 150 manors in the West Riding alone. He was created Baron of Pontefract in 1070, and built a castle at that place, and lived in a degree of splendour little, if anything, inferior to that of England's greatest monarchs. Ilbert de Lacy is said to have built a castle on Mill Hill, at Leeds, on the north side of the town, which was besieged and taken by King Stephen in 1139. In this castle Richard II. was confined for a short time, but all trace of it had disappeared in the reign of Henry III. When Ilbert added Morley to his Barony of Pontefract, it was, in all probability, a small farming village of about a score or two of houses.



Arms of Lacy.

Of the 2,698 acres of land within the township, we may reasonably conclude that by far the largest portion was covered with timber, for there were other woods of an extensive character besides the one mentioned in Doomsday, which latter, it is said, was one mile long and one broad. Many indications of these ancient forests are still discernible, especially in the names of fields and localities. As the Church of St. Mary's was said to be *in* the wood, all evidence points to the probability that this wood chiefly lay to the North and North East of the Church and the village, and extended as far as Middleton beck on the Leeds and Dewsbury road. In all likelihood the Southern side of this wood extended from a point above where Rods Mill now stands, down by Gillroyd or Dunningley Beck to Middleton Wood. It was customary, in the eleventh and twelfth centuries, to call land that was reclaimed or thrown into cultivation, "terra rodata, or *rode land*," and we find that the tract of land from Rods Mill to Middleton Beck was called, from

time immemorial, "the Rods," an abbreviation of rodes or royds. Gillroyd, which formed part of this tract, was so named from royd or *rode,* and Gill, a beck or rivulet.

Another wood, of considerable extent, was situate about half-a-mile to the North West of the village, and was known as Dean Wood, which, doubtless at the time of the survey, included the smaller copses, still known as Daffield Wood, Clubbed Oaks, and Clark Springs, and which extended West and East down to the hospital at Beeston. Dean or *Den,* has very many etymologies, some of which we shall notice hereafter. Kemble, who wrote "The Saxons in England," gives several meanings to the word. "*Den,*" (A.S.) says he, "signifies a forest, or outlying pasture in the woods; *Den,* (Celtic) a small valley or dingle. Names of places ending in *den* (neuter) always denoted pasture, usually for swine—that is, *cubile ferarum*, or the *den-lair—abode of wild beasts and other animals.*" A competent etymological authority gives a definition of the word which, we think, applies more forcibly than any of the above to the Dean Wood, in Morley. He says, "the term *dene* or *dean*, in its local acceptation, indicates a narrow wooded valley, whose banks rise less abruptly than those of a cleft, or clough; and, in addition to a stream at the bottom, is furnished with a small strip of flat alluvial land lying on its margin."

In 1322 an army of Scots wintered at Morley. In their invasion of England, in the disastrous and inglorious reign of Edward II., they halted at this place, which they made their head quarters, and thence spread terror and devastation throughout the surrounding country. Now when the bleak and exposed situation of Morley is considered, it will be evident that they could only have been induced to select Morley for their abode, during so long a period, by the number of its houses, the excellence of its accommodation, and consequently its comparative superiority to other localities. In further proof of the importance of Morley at this time, one writer says, "That it was anciently possessed of a respectable numerical population, is proved by the fact of the existence of so rich and so celebrated a church as that of St. Mary's, which would surely have never been founded in a place where there was not an adequate and imposing number of parishioners. We have before affirmed our conviction that the annihilation of this consequence, and the decline and ruin of Morley, are to be attributed to the ravages of the Scots, whose ferocious character, inflamed by a sense of national injury, would be developed by the demolition or conflagration of the towns which they cursed with their presence. Our own belief is that, prior to this period, Morley was the most flourishing town in the district.

As to the appearance of Morley, for several centuries after the devastation made by the Scottish army in 1322, we have no authentic information. In 1523, Morley contained only four persons of any consequence or position, and at that time the place, we believe, could not boast of any group of dwellings worthy of the epithet of village or hamlet, but scattered over an area of more than two and a half miles, and rusticated by hedgerows and in narrow lanes were a few farmers in their homesteads, interspersed with a very few detached cottages, inhabited by people little better than serfs.

From an interesting communication made to the Yorkshire Archæological Society, by J. J. Cartwright, M.A., of London, we learn that, in the 14 and 15 Henry VIII., a yearly subsidy was granted to the King, to be continued for four years. The subsidy roll for the Wapentake of Agbrigg and Morley is preserved, with all documents of the same class, in the Public Record Office, in London. These rolls possess especial interest, serving, as they do, to give the names of the principal persons in each of the townships named, and the relative values of the property held by each, and liable to assessment, with the sums collected in each place. The following extract has reference to Morley :—

"MORLEY—Adam Harrop for 4*l* guds, 2s. ; Thomas Grethed for 4*l* guds, 2s. ; Robert Ellys for 40s. guds, 12d. ; William Tomson for 40s. guds, 12d. Sum 6s."

We have much pleasure in drawing the attention of local historians, as well as general readers, to the Subsidy Rolls of the Wapentakes of Agbrigg, Morley, and Skyrack, a complete copy of which may be found in the journal of the above-named Society. Of their value, the Rev. Robert Collyer, of America, thus speaks :—"Coming in as they do before the Parish Registers, and reporting to us not only the names and condition of the larger landholders, but of the yeomen, tradesmen, and peasants, they form one of the most valuable side lights of the antique common life in the different local centres 350 years ago I have ever met with,—are unique indeed, and entirely invaluable, as one tries to trace, the earthward immortality of the common people,—those long lines of stout men and women at the foundations of the English life, who hold their own, on the same spot as the primroses do on the green banks and the throstles in the hollies. I can hold this list in my hand of those who paid their subsidy in the Wapentake of Skyrack, and trace the families by their names to the very hearthstones where I saw them sitting a quarter of a century ago; compare their condition in 1840 with that of 1523, and see how they have gone up or down or held

their own. I suppose if these Rolls, for England, are all printed, they will sparkle on all sides with points of light for great numbers of people, and as the history of my mother land is changing in the hands of men like Froude, from a recital of what battles were fought by the Kings, to the far more vital struggles of the people—so from materials like these we can, in the course of time, build up again the waste places of our local histories."

Amongst former landed proprietors, in Morley, we read of several who were of some consequence in their day. From documents preserved in the muniment room at Langton Hall, in the East Riding, we give the following abstracts:—

[1616 September 30.] Francis Norcliffe, Esquire, of Beeston, son and heir of Thomas Norcliffe, late of Nunnington, deceased, grants to Thomas Norcliffe, Councillor-at-law, his Brother, at £42 year rent, the manor of Hunburton Co. York and lands in Great Gomersall, Byrstall, Heckmondwyke, a messauge in Churwell, a close called Ostlenroyde, two closes called Mawnsell, two called Great Bromley and Little Bromley, one called *Doffalde Wood. Doffald Wood*, Lamb Close, * * * Overlong Close, the Horne Close, land called the Tenter Garths in Beeston, Cottingley, Churwell, and *Mooreley*, and whatsoever lands Thomas Norcliffe the father, purchased of Ralph Beyston in the parish of Batley, and an annuity of £6 13s. 4d., purchased of Christopher Hodgson and Isabel his wife.

Witnesses. Stephen Norcliffe, Wm. Tompson, Cu. Robinson, Richard Skinner.

[1627 Nov. 3, 3 Chas.] Deed Poll of Covenant whereby Sir Thomas Norcliffe, of Nunnington, Knt. covenants with Sir Thomas Fairfax of Gilling, Kt., Sir Thomas Wentworth of Elmsall, Kt.; Sir Richard Young of London, Kt. and Richard Brend of Howsam, gent. to levy a fine of his lands in Langton, his manor of Hunburton, tythes in Batley, lands in Beeston, Churwell, Cottingley, *Morley*, Gomersall, Gildersome, and Batley, to use of himself for life; remainder, one third to dame Katherine his wife, in lieu of Dower, and one third till her sons are of age, and a third to raise portions for younger children, with divers remainders over.

This Sir Thomas Norcliffe was born in 1579, bought Langton 1618, being then a knight, was high sheriff in 1626, had a general pardon under the Great Seal, 10 Feb., 1625-6, and died in 1628.

Christopher Hodgson, whose name appears above, was a member of a family, of great wealth and consequence, hereabouts. In 1613 he was living at Newhall. He was attorney to the Council in the North. He married Isabel, daughter of Henry Currer, of Holling-Hall, Esq., and had two sons—John and Christopher.

Ralph Beiston, or Beyston, was also the possessor of considerable estates in and around Morley. His arms were:—Sable, a bend or

between six crosses, croslet, botanee argent. This person would, doubtless, be a successor to Ralph Beeston, who was buried at Leeds Old Church in 1496, and of whom Scatcherd says, "beyond this Ralph I can find no further mention of this family, except that William Beeston, Esq., with Sir John Mirfield and Christopher Ward, were seized of lands, amounting to a Knight's fee, in Morley, Beeston, and Drighlington."

In these "good old times," as they are sometimes called, our villagers were not "given to change." Empires might rise and fall, wars and rumours of wars might be constantly taking place, and towns like Leeds and Manchester might be receiving influxions of settlers, but here, in this quiet and healthy nook of Old England, the same family stock inhabited the same dwelling for generations, and from written records, as well as from tradition, with scarcely the intrusion of a single stranger, we find the same family names continuously transmitted, until the place became quite a nest of Websters, Smiths, Crowthers, Dixons, Clarks, Reyners, Brooks, Asquiths, Dawsons, Listers, Scatcherds, etc. With respect to the name of Webster, of which we have many representatives still living in Morley, Scatcherd says, that "the name of the first person whom I can discover living at Morley, is Richard Webster, married in 1575 to Johan Watson—Webster, like the name of Walker, arose from the trade or business which the first of the name followed."



ETYMOLOGIES.

"The great lesson to be drawn from the fact that Anglo-Saxon underlies, like original granite, all the strata of the English life, is, that to write in it is to write for the hearts of the people. It is *their* mother-tongue, strong, sinewy, and expressive; and they cling to it with a fondness which no change of usage can uproot, and no caprice of fashion can destroy.—FRASER.

"As we go back in history, language becomes more picturesque, until its infancy, when it is all poetry, or all spiritual facts are represented by natural symbols. The same symbols are found to make the original elements of all languages. It has moreover been observed, that the idioms of all languages approach each other in passages of the greatest eloquence and power."—EMERSON.

IT would be difficult to settle authoritatively what, in past times, was the orthography of the name Morley. Glancing over the leaves of our historical authorities, we have a choice of answers to such a query. In common with numerous other names in those far-away generations, Morley was written in a charming variety of ways. It occurs as Morlege, Moreley, Moorley, Morlei, Maurley, and Morley. Such are some of the forms of the word as perpetuated by the pens of our ancestors, when there was no printing to give greater agreement in orthography. What its pronunciation was, on Saxon or on Norman lips, may be conjectured but not decided. The above transmutations do not by any means include every modification of the word. Generally speaking, in the olden time, there was a large superabundance of letters employed; and very often, in the same legal or other document, would be found several variations in the spelling of the same name.

As to the origin of the name, there are various and conflicting opinions. Scatcherd ventures no definition, but we explain it as being derived from Moor and Ley, meaning Moorfields. "Moor," in allusion to the physical appearance of the district at the time it was named, and "Ley," a field or fields. Baines, in his recently-published work, "Yorkshire: Past and Present," writes, "Morley (West Riding) is written Moreleia in Doomsday, and probably means the field of the mor or moor."

We have no doubt that most of the present local designations of farms, fields, and places, in Morley, are of very early origin; and the meanings of most of them can be clearly ascertained, though some of the appellations have evidently met with contraction and corruption in their transmission to us. We have in the township several considerable elevations, known as Banks' Hill, Scatcherd's Hill, Dawson's Hill, Troy Hill, Chapel Hill, Cinderhill, and Hungerhill. Banks' Hill is evidently so called from its position on an eminence. We have many other places named Bank—as Bank Top, Bank End, Bank Side, and Bank Fields. Scatcherd's and Dawson's Hills were so named from their approximation to the residences of the old families of that name. As to the origin of Troy Hill, we dare not hazard a conjecture. Chapel Hill was, doubtless, so named a century ago, when the Old New Chapel, as it was called, was built thereon. Cinderhill is, evidently, of more ancient origin; and Scatcherd accounts for the name as follows:—"From the rugged aspect of many places about Morley—the turning up of much scoriæ upon my own premises, and the name of a place at the Town's end called 'The Cinderhill,' I am satisfied that in the Plantagenet reigns, or perhaps before then, there were iron foundries to the west, north, and north-east of Morley. The extensive beds of cinders discovered in our neighbouring woods, especially those of Farnley and Middleton, and very near their respective rivulets, put the matter out of doubt. On the Middleton side of the Leeds and Dewsbury Road (going thereto from Low Common) there are still (1831) traces of a large dam, and some remains of very large ovens, with thin bricks, such as the Romans used, were lately discovered. But the most curious fact connected with this discovery is, that these very works were actually *upon*, and BUT A VERY FEW YARDS ABOVE, A THIN BED OF COAL, which the people of these times seem little to have regarded, using timber, more than anything, for their blast or smelting." Hungerhill, the last of the "seven hills," can lay claim to even greater antiquity than Cinderhill. Scatcherd does not give us the origin or meaning of it, but simply remarks:—"It is another evidence of the ancient greatness of Morley." We shall therefore submit the following opinion thereon:—This name is one of the many landmarks of ancient superstition which have survived after the legends connected with them have been long buried in oblivion. Ancient mythology peopled every mountain with deities—beneficent and attractive in Roman and Grecian lands, where every tree and grove had its dryad, every brook its nymph, every crag its sylph—terrible and dreaded when shrouded in the dark mysteries of the Northern Giant-gods. Wherever the Saxon tongue and race have penetrated, they

have left traces of their dark belief; the howling tempest was to the Saxon peasant the whirling past of the Odin's chase; the lowering cloud and the mountain mist were Thor's impenetrable garment; giants of immense power and mischievous dwarfs were dwelling in the mountains and in the impenetrable forest; thence the word "Hun," (*i.e.* Giant, Mysterious Being, God of Thunder) is almost universally associated with names of mountains, under the different forms, of Unna, Hon, Hungr. Hungerhill is thus equivalent to "Hill of the Huns," and is a term met with very frequently, especially in connection with places where in Druidic times sacrifices were offered, as is sufficiently evidenced by remains of Druidic stones, ashes, etc., found in many places connected with the name Hun. There is little doubt that this eminence, known by the name of Hungerhill, must in olden times have been a sacred grove, where the Druids performed their mystic rites, until the Roman arms destroyed the organization of their religious polity, but yet were unable to efface from the mind of the people the impression of dread and awe with which the sacred place inspired them, so that the place would for ages be still held as the abode of the Hun or God, until Christianity dispelled these dark superstitions, and bereft the spot of every mystery connected therewith, leaving nothing but its sacred name, "Hill of Mystery," or Hill of Hun.

In further illustration of the etymologies of the township, we note that many of the appellations refer to depressions—as Morley Hole, Bottoms, Hollow, Low Common, Low Moor, Low Nop Royd, and many others. There are many names which indicate the former existence of moors or commons. Of this class are Upper Moor, North Moor, Far Moor, Low Moor, Low Common, and others. Names, indicating the situation of wells, are found in Salter Well Close, Well Hill, Spout Well, Well Close, and Well Croft; and in some few instances we have the species of trees given, as in Yew Tree House, Owlers (*i.e.* Alders), and Nutty Royd.

Lower Short Butts, Upper Short Butts, Short Butts, on the Low Common, commemorate the prevalence of archery in days when our battles were fought, and our victories earned, with the bow and arrow. Then the law of the land, as well as custom and inclination, made the youth of the country crowd to the shooting butts. Some persons are still living who recollect the time when, upon the Common, there were several mounds or hillocks, about four or five feet high, and situate from each other about ten or twelve yards. Mr. Nicolas, a writer on the subject of "Butts," as these mounds were called, thus explains their use:—"Butts," he says, "were mounds of earth erected for the purpose

of a target, against which arrows were shot. They were called 'rounds,' no doubt, from their form. 'In the fifth year of Edward the Fourth, an Act passed that every Englishman and Irishman dwelling with Englishmen, should have an English bow of his own height, which was to be of yew, wych, hazel, ash, or accorne, and that butts should be made in *every Township*, at which the inhabitants should shoot *up and down* every Feast-day, under the penalty of a halfpenny when they should omit this exercise." Some weight may attach to this explanation, when we bear in mind that the village feast was held on the Common, previous to the Enclosure; and, in fact, this waste was the "Public Recreation Ground" of our ancestors. The property now belonging to Mr. Charles Dixon is built upon ground where formerly stood these "butts," and this ground, the north side of the Old Chapel Yard and the Low Common, was certainly the village play-ground, and that as lately as the reign of Charles the First; for some of his coins were found in the hedges' banks, and the village sports were on the Common until 1816.

Resuming our local etymologies, until within the last few years, there existed in Morley sundry clusters of houses, called "folds," some of them of ancient date, and originally erected for purposes of mutual protection and defence. These were known as Old Fold, Jackson Fold. Swinden Fold, Bailey Fold, and some others. It may be well to state that, notwithstanding "fold" has for several centuries been used, as applying to a single enclosure, it originally meant a wide, open plain. Of other names of fields in Morley, which may afford the student of etymology exercise for his talents, we have—Burn or Burnt Knowl, Far Botany Bay, Toft Close, Sour Ing, Upper Holden, Far Joan Royd, Upper Buntake or Bundock, High Nop Royd, Nob Royd, Spout Croft, Pan Place, Upper, Middle, and Lower Mere, Hunter Lands, Pudding Close, Isabel Close, Little Dog Close, Buckley Brow, Birkby Brow and Flatts. Schole-croft.—*Scholes* or *Schales* was a term in our ancient tongue, denoting *skells* or huts. In Saxon times, when hamlets were formed—when small colonies of freemen associated for mutual protection and were answerable for each other's conduct—this would be an appropriate term for the rude dwellings then existing.

Before leaving the subject, it will be interesting to indicate how far the names of some of the families in Morley are territorial, *i.e.*, transferred to them from the spot or locality some time occupied by them. Mr. C. Federer, in "Yorkshire Surnames," writes:—"On the arrival of the Saxons, they found Yorkshire a wilderness of moor, forest, and fen, in which the new settler has as many difficulties to contend with as the

backwoodsman in the wilds of North America. Their first work was to hew down the secular trees, burn out the stumps, remove the undergrowth, collect the stones, in short form a clearing, but what was then named a rydding, ridding, rodding, or royd." That many such "clearings" were made in Morley, is shown in the names of fields, as Upper and Lower Royds, Tong Royds, Far Ing Royd, Upper Colling Royd, Far Royd, Near Joan Royd, Four Royds, Brown Royd, Rods Mill, and those previously mentioned. From the circumstance of making these "roddings" or "royds," the Saxons became known by the surname of *Rhodes*, *Ryder*, *Rider*, and *Riding;* and when their efforts to cultivate the land were crowned with success, and the "oak-corn" (acorn) grew into the stately oak, it gave the name to *Oakroyd*, *Ackroyd*, and *Akeroyd*. In like manner, *Boothroyd* was applied to one who erected a shanty or booth on his clearing. *Holroyd* and *Howroyd* (from *hol*, low) was given to one who cast his lot in a low and flat district. *Illingworth* is derived from hill-field, and *Barrowclough* from barrow hill, and clough a shady recess. *Stockwell* comes from Stock, a dwelling, and well, the well near the dwelling. *Slack* signifies low ground, and *Shepley* is equivalent to sheep-pasture. *Asquith* is an instance of that peculiar metathesis which takes place in Askew—Akesheugh. Thus *Asquith* is Akeswith, the with or wath, that is, the ford of oaks.

In *Bywater* we find how the relative aspect of the site gave the personality of the nominee. In old Hundred Rolls such entries as the following are found, viz.:—"John-Above-Brook," "Thomas-Behind-Water," and others. *Brook*, a very ancient name in Morley, is a further example. Our *Brooks* and *Bywaters* are but the descendants of some early ancestors who dwelt beside some shallow stream or brook. *Hirst*, a very common name in Morley, is derived from clumps of trees or *hursts*. This name has many compounds, as for instance, "If filberts abound it is *Hazlehurst*; if lindens, *Lyndhurst;* if elms, *Elmhirst;* and if deer, *Dewhirst* (spelt Dwerhurst, 1375).

Den, or *Dean*, has also given us names of a familiar kind. Bardsley says that, "a den was a sunken and wooded vale, where cattle might find alike covert and pasture." In this way "den" came to be spoken of in connection with animal life; and we find the ram in *Ramsden*, the swine in *Swinden*, the wolf in *Wolfenden*, the sow in *Sowden*, and hog in *Hogden* or *Ogden*. In like manner the words Lee, a shelter, and Ley, a pasture, have given us many Morley surnames connected with the animal kingdom. *Hart-ley*, *Ox-ley*, *Buck-ley*, and *Ship-ley*, may be cited as examples.

Greaves is a surname also associated with locality, and represents a woodland avenue, cut out of a forest, and from this comes our *Hargreaves*, a grove, where the hares are plentiful. *Holmes* is derived from the "holm," or flat meadow-land near the windings of some valley stream, and *Knowles* from the gently rising slopes in the woods, grassy and free of timber. Our *Cloughs* and *Cliffs*, ancient surnames in Morley, represent the narrow fissures betwixt the hills. *Appleyard* is significant enough, and requires no explanation. "The Celtic 'booth,' a frail tenement of 'boughs,' whose temporary character our Biblical account of the Israelitish wanderings so well helps to preserve, has given birth to our '*Booths*' and '*Boothmans.*'"

Surnames of office have given us *Clark*, from "Clerk," as connected with the Church. *Cook*, from an important functionary in the baronial establishments of ancient times. *Spencers*, from "despencer," the man who had charge of the "buttery" or "spence," where the household store was kept. In like manner our *Marshall* comes from "marechals," the early name for a horse-groom or blacksmith. In *Foster* we have the "forester," in *Bailey* the "bailiff," and in *Fowler* the trapper of birds. All these surnames are well represented in Morley at the present day.

The occupations of the people here, as elsewhere, have furnished many of the surnames still existing amongst us. Of these we have numerous examples, though many of them refer to much of our English life that has become obsolete. *Thackray* is, perhaps, one of the oldest of these surnames, and dates back to the time when the husbandman's house roof was composed of thack or thatch, and every village had its "thatcher." *Slater*, derived from the same occupation of covering the homestead, is of more modern origin. From agricultural pursuits we derive *Shepherd* and *Calvert* or "Calveherd." Also *Wetherill* from our rams, and *Day* from a dairyman, of which word it is but another form.

Of the miller and his mill we have examples in *Mills*, *Milnes*, *Miller*, and *Milner*. The old word for mill was "milne," hence the variations.

Coming to the good old Saxon name of *Smith* we find that for many generations it has figured conspicuously in the annals of this ancient town. Bardsley, writing of the name, says:—"How can we hope to do justice to it in a few sentences? We do not know where to begin, and having once begun, the difficulty at once arises as to where we can end. How few of us reflect upon the close connection that exists between the anvil and the smith himself, and yet it is because he *smote* thereupon that he has got his name. As old Verstigan has it—

> 'From whence comes Smith, all be he knight or squire,
> But from the smith that forgeth at the fire.'

Were we to put into one community the persons who bear this name in our land we should have a town larger than Leeds."

In connection with our woollen manufacture we have several surnames, notably *Webster*, a name common in Morley for several centuries. Originally it was "Webbe," then it became lengthened into the masculine "Webber," and the originally feminine "Webster." In mediæval and still earlier records such entries as "John le Webestre" and "Elyas le Webbe" often occur. *Lister*, a favourite name here, is derived from the occupation of dyer. Halliwell gives the obsolete verb "to lit" or dye, and quotes an old manuscript which says, "We use na clathis that are litted of dyverse coloures."

In leaving the subject of our etymologies, we wish it to be understood that the derivations are not given as indisputable facts.

BOUNDARIES.

"That ev'ry man might keep his owne possessions,
Our father's used, in reverent *Processions*,
(With zealous prayers, and with praiseful cheere,)
To walke their parish-limits once a year;
And well knowne marks (which sacrilegious hands
Now cut or breake) so bord'red out their lands,
That ev'ry one distinctly knewe his owne;
And many brawles, now rife, were then unknowne."

WITHER'S Emblems, Fol. 1635. p. 161.

PERAMBULATING the parish boundary (to fix its limits), with all its rites and ceremonies, has been observed in Morley, time out of mind, and has generally been made the occasion of considerable festivity. The last occasion of "beating the parish bounds" was on the 21st of January, 1859, the arrangements for which ceremony had been made at a Vestry meeting, when it was resolved:—"First, the expenses of perambulating the Township shall not be more than twelve pounds. Second, that a Luncheon be provided, not to cost more than three pounds ten shillings. Third, that ten shillings shall be given to children, in copper, to be thrown amongst them."

Early in the morning of the appointed day, notwithstanding the inclemency of the weather, a large number of the inhabitants, comprising many of the boys of the village, met at the starting point. The Churwell boundary was first defined. Here some little difficulty had to be encountered. The dam connected with Crowther's mill had to be passed through; by no means a pleasant task—a person was at last found, however, who was venturesome enough to take a cold bath on a winter's morning. At various points of the journey stakes were driven to mark the boundary. Much amusement was created by the custom of bumping. Numbers of people who were not previously acquainted with this ancient ceremonial, were highly tickled by the mirth and good feeling of those

who were made to undergo the infliction; the more so as the stone used for the purpose was not perhaps so soft as the recipients might have wished.

The boundary, as then defined, is as follows:—Beginning at the south-east verge of the township, near Tingley Bar, Morley is separated from the township of East Ardsley by hedgerows, along "The Knolls," above Rods Mill, and the boundary line, taking an easterly direction, runs by Topcliffe Moor beck, to what was formerly the Ford of Middleton Mill, a little beyond the Leeds and Dewsbury Road. From this point Morley is separated from the township of Middleton by the fringe of Middleton Wood; after recrossing the Leeds and Dewsbury turnpike, the line runs past the iron works of the Messrs. Harding, continuing through Broad Oaks farm, from which point Morley is divided from the township of Churwell by hedgerows and dykes, until Churwell Lane is reached, a little below the residence of the Misses Crowther. Crossing the Leeds and Elland Road, a little above T. P. Crowther, Esq.'s residence, in a westerly direction, the boundary is right through the centre of Mr. Crowther's mill dam, and Morley continues to be divided from Churwell by a beck, until Gelderd road is reached, about one hundred yards below the end of Rooms Lane. Crossing Gelderd Road, Morley is separated from the township of Farnley by a stream, until the said road is recrossed opposite Rooms farm; from which point the course lies along Whin Hill, Clubbed Oaks, and Dean Wood, by the beck which separates Morley from Gildersome. From the west corner of Dean Wood, the boundary line runs through the "Stone Pits" to the top of "Neepshaw Lane," in Wakefield and Bradford Road; then crossing the last named and passing through Crosby's farm, along Howden Clough beck, on to Howden Clough mill. Leaving the mill to the right, Morley is separated from the township of Birstal by a stream running along the foot of Birkby Brow and Cliffe Wood to Howley Bridge, where the township of Morley is separated from that of Batley by the said bridge, erected at the joint expense of both townships. The boundary line is then along Alice Wood to Howley Old Mill, and passing through Soothill Wood, near Lady Anne's Well, runs along Howley and Jackie's plantations, past America Moor to Stump Cross; from whence the starting point of the perambulation is only some three hundred yards distant.

WAPENTAKE.

"Ages have passed, since the vassal horde,
Rose at the call of the feudal lord,
Serf and chief, the fettered and free,
Are resting beneath the greenwood tree,
And the blazon'd shield, and the badge of shame,
Each are alike, an empty name."—Anon.

"They were days when the sword settled questions of right,
And Falsehood was first to monopolise *Might*;
When the fighter of battles was always adored,
And the greater the tyrant, the dearer the Lord;
When the king who by myriads could number his slain,
Was considered by far the most worthy to reign;
When the fate of the multitude hung on his breath—
A god in his life, a saint in his death."—Charles Mackay.

THE Wapentake, which derives its name from Morley, was formed in the time of King Alfred, when the people were classed into families of tens, over which one man was elected, and held responsible, called the tytheing-man, who had to maintain peace, and the laws common for their association. Ten tytheings constituted a higher court, called the Hundred Court, which had its officials, who had power over lands, roads, water-courses; over weights, measures, money, and order; to secure honesty, commerce, and life. Certain of these Hundreds formed a Riding, Rape, Lythe or Higher Court, that had charge of bridges, King's highways, general laws, defence and internal arrangement over lesser courts. Some of these customs are still in existence. Morley is still under the jurisdiction of the Court Leet at Bradford, as regards the appointment of the ancient public guardian, known as pindar and bye-law man. "Having, in Alfred's time, no standing armies, the Courts required all youths of fourteen years to be brought to do suit and service, to be sworn to uphold the law, and to take share in the defence of the districts. They fixed the time for drilling into military discipline, and appointed the

place of rendezvous, and the leaders in war or defence. These districts were called Wapen-taks, because they took their weapons when called upon, and touched the stone or centre when they swore their oaths."

Hovendon, a celebrated writer on these subjects, says that "when a person received the government of one of these divisions, at the appointed time and usual place, the elder sort met him, and when he had alighted from his horse, arose up to him—then he held up his spear and took security of all present, according to custom; whoever came touched his spear with theirs, and by this touch of armour was confirmed in one common interest, and thus from "*Wæpan*" or "weapons" and "*tac*" or "touch" they were called "Wapentakes." Morley Wapentake, in 1821, comprised four parishes;—Birstal, Bradford, Calverley, and Halifax—53 townships, 35,509 inhabited houses, and 176,475 inhabitants. The fee of this Wapentake at one time was the property of Henry, Duke of Lancaster, who dying without male issue, his large estates were divided between his daughters, of whom Blanch, being married to John of Gaunt, Duke of Lancaster, 4th son of King Edward III., had the bailliwick of this Hundred or Wapentake assigned for her property."

The populous Wapentake of Morley is joined with the more thinly-peopled Wapentakes of Ewcross and Staincliffe, to form the north-western division of the West Riding of Yorkshire. Near the top of Owlers Lane, in Morley, there was until a few years ago a place known as "RATTEN ROW" or Rotten Row, a name of very high antiquity. The meaning of the term, according to the best authorities, is *Muster Row;* and this, so far as we are concerned, explains its use in reference to Morley. "Musters were formerly taken of the armour and weapons of the several inhabitants of every Wapentake, and from such as could not find sufficient pledges of their good a-bearing, their weapons were taken and delivered to others." It is, therefore, more than probable that the Wapentake, or inspection of arms for this district, was held on this spot.

THE LORDS OF MORLEY.

"Wealth, and the high estate of pride,
With what untimely speed they glide:
How soon depart."—Anon.

ILBERT, of the noble house of Lacy, was the first of the lords of the Manor of Morley, of whom we have any particular account. For his devotedness to his royal master he was rewarded by the gift of one hundred and sixty-four manors in the counties of York, Lincoln, and Notts. He was a tenant who held his lands immediately of the king, which were confirmed to him by William in the tenth year of his reign. Ilbert had further granted to him the barony of Pontefract, and he held much land in Morley, which previous to the spoliations of the Conqueror, was enjoyed by Dunstan, the Saxon. Ilbert died in the early part of the twelfth century, and was succeeded by his son,

Robert de Lacy.—This baron was confirmed in his possessions by the king, and subsequently founded the priory of Pontefract. A contest having arisen between Henry I. and Robert of Normandy, as to the sovereignty of England, Robert de Lacy took the part of the last-named, and for this act was, along with his son, banished the kingdom. Dodsworth says:—"Anno 1102. Henricus Rex, Robertum Malletum et Yvonem de Grentsmill, Robertum de Pontefracto, filium Ilberti de Laceis, et potentiorem omnibus Robertum de Belisuro, etc., ad judicium summonivit." After the exile of father and son, the castle and honour of Pontefract was bestowed upon Henry Traverse, who, after a few days, was murdered by one of his servants, and Hugh de la Val next held the possessions, formerly belonging to Ilbert and



Arms of Lacy.

Robert de Lacy. After a few years' banishment the last-named was restored to his estates and honours, but dying towards the close of the reign of Henry I., was succeeded by his son,

ILBERT DE LACY.—Shortly after his accession to the honours and possessions of the de Lacies, Stephen was raised to the throne, and found in Ilbert one of his most faithful adherents. When Ilbert died is not known, but, having no children, his estates went to his brother Henry.

HENRY DE LACY.—In the year 1147 Henry did, with the consent of the Abbot of Fountaynes, and in accomplishment of a vow made in the time of his sickness, found a monastery for Cistercian monks, first at



MANOR HOUSE, MORLEY.

Bernoldswicke, and afterwards removed them to Kirkstall, which monastery he amply endowed with lands and revenues. Henry died in the latter part of the reign of Henry II., and was buried in Kirkstall Abbey.

ROBERT DE LACY.—This person was the son of the above-named Henry de Lacy. Robert died in 1193, and having no issue he made his cousin-german, Albreda de Lisours, his heir. This lady was the daughter of Albreda, aunt of Robert de Lacy, who had married Robert de Lisours, as proved by the following extract from the Great Roll of the Exchequer of the year 1311 :—

"Robertus de Lusoriis reddit compotum de viij li. vj s. viij d. ut ducat in uxorem sororem Ilberti de Laci. In thesauro iiij li. Et debet iiij li. vj s. viij d."

As nearly all previous historians, who have written of the de Lacies, assert that "Robert de Lacy made his *half-sister* his heir," we shall give further explanation of the statement we have made, viz., that it was his cousin-german, and not his half-sister, as affirmed by Dugdale, Boothroyd, Whitaker, Ormerod, Hunter, and others. In the preface to the record of the Great Roll of the Exchequer the Editor says:—

"A new view is opened of a very important fact in the history of one of the great feudal tenancies of England, which became at length, as it still continues, a fief of the Crown, the Honor of Pontefract. The original grantee was an Ilbert de Lacy, whose great possessions are described in Doomsday Book. From him descended other Lacies, who held this fee till the reign of Richard I., when Robert, the last of them, deceased without issue. On his death the fee descended to Albreda de Lizours, of whom there exists a fine of the fifth year of King Richard, showing her in possession and to whom she disposed of it. The question is how Albreda stood related to the last Laci last seised; and Dugdale, together with the whole body of genealogists, have followed the *Historia Laceiorum*, an historical fragment written not earlier than the time of Henry VI., printed in the Monasticon from a chartulary. The writer of this little piece of history declares Albreda to have been half-sister, *ex parte materna*, to the last of the Lacies. But as it would show a rule of descent of which it is presumed no similar instance can be produced from those times, and might, if admitted, lead to general conclusions that were erroneous in respect of the inheritance of feudal tenures under the early monarchy, it is of importance to observe that in this Roll there is an entry in the accounts for Nottinghamshire and Derbyshire, that Robert de Lizours paid 8*l.* 6s. 8d., that he might take to wife the sister and heir of Ilbert de Lasci, a second of that name; and there can scarcely be a doubt that Albreda, the issue of that marriage, was cousin and heir, and not half-sister, of the last Lasci, and therefore a partaker of the blood of the Ilbert de Lasci who was the original grantee from the Conqueror."

Albreda de Lisours carried sixty knights' fees of the Honour of Pontefract into the family of the Constable of Cheshire, having married Richard Fitz-Eustace, Baron of Halton.

During the lifetime of this lady the manor of Morley must have changed hands, for there is evidence to prove that in 1216 some parts of the manor of Morley belonged to the Priory of St. Oswald at Nostel. Burton's Monasticon tells us, that Ralph de Insula and William his son, or brother, gave twelve oxgangs of land in Morley to the said Priory. Ralph de Insula or de Lisle was, we believe, a member of the family of Rougemonte, though Jones, in his History of Harewood, and in the pedigree of the de Insulas, makes no mention of a Ralph as a member of the family. At this time the manor of Morley appears to have been held, jointly, by Ralph de Insula and Robert Beeston.

The Beestons appear to have possessed immense wealth, for, in 1226, Robert de Beeston gave twelve acres of land in Morley to the Church of

St. Oswald, and also twelve acres of land to the house of St. Nicholas of Pontefract. Another of the family, Hugh de Beeston, gave ten acres of land in Morley to the monks of Kirkstall; and other members of the same family also bequeathed land in Morley to many other institutions. A notice of this family, with pedigree, appears in Thoresby's Leeds, page 206. "In a list of the knight's fees in the Wapentake of Morley I find that William de Beeston held in Beeston and Morley 3 Plow-lands, or as it is in Mr. Thornton's MS. redde-booke, *Tres carecutas terræ*, whereof 8 oxgangs make a Plow-land 18 a Fee." Adam de Beeston was witness to the noted Charter of Leeds, Anno. 1207. When the connection of the Beestons with Morley ceased we have been unable to ascertain. The following pedigree is from Hopkinson's MSS.:—

THE BEESTONS OF BEESTON.

Lineage.

ADAM BEISTON, of Beiston, *m.* dau. of Sir John Merewith, Knt., had issue,



Arms of Beeston.

ADAM BEISTON, of B S & H of Adam, *m.* dau. of Sr. Peter Plompton of Plompton, had issue

ADAM BEISTON of B S & H of ——— *m.* dau. of Sir Robert Ughtred of Scarborough, had issue

ADAM BEISTON of B S & H of ——— *m.* dau. ——— had issue

ADAM BEISTON of B S & H of Adam, *m.* dau. of Mr. Pilkington, of Lancashire, had issue

SIR WILLIAM BEISTON, of B. Knt. living 3 Ed. III. *m.* ——— dau. had issue. In 4th Ed. II. he obtained a grant for Free Warren at Beiston, Chorlewell, and Cotingley. He had one-third part of a Knight's fee in Beeston, held of the Honor of Pomfret.

RALPH BEISTON of B. Esq. S & H of Sir Will. *m.* ——— dau. of ——— had issue Will and young Ralph, John, Matthew, Miles, and Isabel. In Ed. III. he paid 25s. Relief for a fourth part of a Knight's Fee in Beeston.

RALPH BEISTON of B. Esq. *m.* Margt. dau. of Mr. Langton of

Huddleston, had issue Will, Ralph, Tho. This Ralph gave to Kirkstall Abbey 4 acres of meadow in Beeston, also the meadow at Hulbeck rode.

WILLIAM BEESTON of B. Esq. S & H of Ralph, *m.* Eliz. dau. of John Boffevile of Chevet, Esq. had issue Ralph, Bryan, Will (*m.* dau. of Gilbert Legh of Middleton, Esq.) Agnes, and Joanna.

RALPH BEESTON of B. Esq. S & H of Will. *m.* Jane dau. of Richard Green of Newby, Esq., had issue Ralph, Kath (*m.* Will. Wentworth of Woodhouse, Esq.) He *m.* 2ndly ——— dau. of Sir John Langton, Knt.) Alice *m.* Parcivall Moor of Austrope Hall, Esq.) This Ralph was buried in St. Peter's Church in Leeds ano 1496.

RALPH BEESTON of B. Esq. S & H of Ralph *m.* Margery dau. of Sir Robt. Nevile of Liversedge, Knt. had issue Ralph died *s. p.* Robert, Bryan (*m.* Eliz. dau. of Mr. Callbeck at Leeds 6 May 1574 to his first wife. She *d.* in Dec. 1585. Ralph, Bapt. 13 Aug, 1579, Bryan, Bapt. 9 Feby 1581, left issue Dorothy, *b.* 1576, *d.* 1635, having *m.* Mr. George Brown, who had issue George *d. s. p.* and Dorothy Brown, who *m.* Ralph Dixon of Leeds. The 2nd wife of Bryan was Francis dau. of Mr. Heathfield, by her he had issue, Robert *b.* 1590, lived at Cottingley (the said Bryan was buried in June 1592.) Leonard 3rd S. Joan, *m.* Mr. Nich. Denham, of Rufford in Nottinghamshire.

ROBERT BEESTON of Beeston, Esq., S & H of Ralph, *m.* ——— dau. of Sir Will Calverley of Calverley, Knt. 3rd Ed. VI. had issue Ralph, Robert, born 1564, died *s. p.* 1604, Dorothy (*m.* Mr. Sheffield Savile, 1584) Frances *d. unmar.* 1577. N.B. Ralph was Mace Bearer to the Earl of Strafford when President of the North. This Robert was buried 23rd April 1566.

RALPH BEESTON of B. Esq., Justice of Peace 25 Eliz. *m.* 2 wives, Anne dau. of Will Swift, Esq., she died *s. p.* 2nd, Susanna, dau. of Edw. or Henry Hall of Great ——— in Lincolnshire, Esq., by her he had issue Dorothy, was bapt. 11 Sep. 1591 (*m.* Thos. Grace of Sandal, Esq. Helen (*m.* Mich. Denham of Wickhill, Esq.) This Ralph commonly called Capt. Beeston sold the Manor of Beeston to Sir John Wood, Knt.

Arms—Vert, a Lion rampant, Argent, honored, langued and armed gules.

With regard to the connection of the de Insulas or de Lisles, with Morley, Burton's Monasticon tells us, that Ralph de Insula or de Lisle and William his son or brother, gave twelve oxgangs of land in Morley to the Priory at Nostel.

In all probability this Ralph was the son of Fulk de Breaut, who was a great favourite of King John's, who made him the general of one of

his armies, which he was forced to raise against the citizens of London and the malcontented Barons. Fulk carried out his duties with great severity, firing, burning, and pillaging the Barons' houses, parks, etc., and destroying the suburbs of London, carrying away great spoil. The King, approving his activity, gave him the Castle of Bedford, and bestowed upon him Margery de Redvers in marriage, with her own lands, and those of her late husband Baldwin.

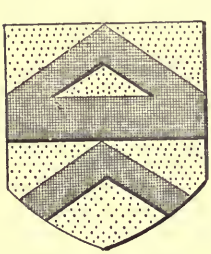
Fulk de Breant, from his lands and estates in the Isle of Wight, was called de Insula or de Lisle, and was the first of this name who came into Yorkshire. In 9 Henry III., A.D. 1225 Margery obtained a divorce from her husband.

LISLE—BARONS DE LISLE OF ROUGEMONT.

Lineage.

Of this surname were several families, springing originally from two, which had derived the designation, one from the Isle of Ely, the other from the Isle of Wight.

ROBERT DE LISLE of Rougemont, co. Bedford, having *m.* Rohese de Tatshall, widow of Robert de Tatshall, and dau. and co-heir of John de Wahull, feudal lord of Wahull (now Wodhull) co. Bedford, had livery of the lands of her inheritance, upon paying his relief in the 1st Henry III.. A.D. 1217, at which period he had restitution of his own estates in the cos. of Lincoln, Kent, York, Norfolk, and Suffolk, which had been seized by the crown in the preceding reign during the baronial contest. After this feudal lord came another,



Arms of Lisle.

ROBERT DE LISLE who in the 48th Henry III., was constituted governor of the castles of Marlborough and Lutgareshull, and the next year taking part with the barons, was made by them governor of Newcastle-upon-Tyne. "From this Robert," says Dugdale, "I must make a large leap to another,"

ROBERT DE LISLE, who was summoned to Parliament as a baron, from 19 December, 1311, to 25 February, 1342. This nobleman was in the expedition made in 1339 into Flanders, but he subsequently took holy orders, having before doing so settled the manors of Rampton, Cotenham, West Wike, with the advowson of the church of Wimpole, co. Cambridge, upon Alice, dau. of Robert de Lisle, Elizabeth Peverill,

and Richard Bayeaux, for life, with remainder to John, son of Robert de Lisle, and his heirs. His lordship d. in 1342, and was *s.* by his son,

JOHN DE LISLE, 2nd baron, summoned to Parliament, by writ, addressed "Johanni de Insulâ de Rubeo Monte" from 25 Nov. 1350, to 15 March, 1354. This nobleman, in the 10th of Edward III., had obtained a grant from his father of the manor of Harewood, co. York, valued at 400 marks per annum, to enable him the better to serve the king in his wars. In three years subsequently he was in the English army, then drawn up to encounter the French at Virowfosse—and we find him soon after engaged in an expedition made into Gascony. In the 16th of the same reign he was one of the commanders at the siege of Nantes. In the 18th he was again in Gascony, and in the 20th he had a pension from the king of £200 per annum, to be paid out of the exchequer, to enable him to sustain his rank of banneret. John Lisle was so highly esteemed by King Edward III. for his courage and martial prowess that he was made one of the Knights Companions of the Garter, at the institution of that order. He subsequently obtained from the crown a grant for life of the sheriffalty of the counties of Cambridge and Huntingdon, with the governorship of the castle of Cambridge; and the year before he died (29 Edward III.) he was again with Prince Edward in the wars of France. His lordship d. 14 October, 1356, leaving issue, Robert his heir; John, *d. s. p.*; and Elizabeth, *m.* to William, Lord Aldeburgh. The eldest son,

ROBERT LISLE, was summoned to Parliament as by writ, addressed, "Roberto de Insula Rubeo Monte," 15 Dec., 1357, and 20 Nov., 1360. He is stated to have *d.* in 1399, and the Somersetshire Visitation of 1623, says, that he left a son, Sir William Lisle, of Waterperry, co. Oxford, but this is very doubtful.

Arms—Or, a fesse between two chevronels, sa.

In 1226 the connection of the De Lisles with Morley ceased, by the marriage of Euphemia de Lisle with Nicholas de Rotherfield. The manor of Morley was in the family of Rotherfield for nearly a century and a half; and though we have found it impossible to trace the descent, during this long period, from one member of the family to another, we have met with several notices of the connection which existed between the Rotherfields and the township. From a list of knights' fees, in the year 1277, we find that,

"Lady Albreda de Rotherfield holds in Morley 15 caracutes of land for Pontefract Castle."

In the 9th year of Edward II. it is shown, from the *Nomina Villarum*, that the King was the Lord of the Wapentake of Morley, and John of Derford or Rotherfield was Lord of the Manor of Morley.

In the account of the receiver of Pontefract 9th Edward II. 1315, we find that 58s. 6d. were paid for the relief of John de Rotherfield for half a knight's fee, the eighth and sixteenth part of one knight's fee in Morley, Drighlington, and Beeston. It seems probable that Peter de Rotherfield, the ancestor of the above John, was killed in the fatal battle of Bannockburn, which had taken place in the previous year. John de Rotherfield held his hereditary possessions in Morley until the 38th Edw. III. 1364. From the Pontefract accounts, we learn that Adam, son of John de Rotherfield, paid £10 for the relief of two knights' fees, in Queldale, Sutton, Morley, and Austhorpe, after the decease of the same John. The last of their house appears to have been Albredus de Rotherfield, for we find from the feodary account that John Mirfield, William Beeston, and Christopher Ward paid £5 for the relief of one knight's fee in Morley, Beeston, and Drighlington, which Albredus de Rotherfield sometime held.

The John Mirfield was no doubt of the family of Mirfield of Batley. Scatcherd tells us their ancient manor house, or family seat, stood in what is now called the "Hall-Croft." After the decay of the Rotherfield family, they appear to have been of most importance in Morley. In the 10th Hen. VI., 1431, a suit was instituted between William Mirfield, Esq., plaintiff, and William Richardson, of Morley, son of John Richardson, deforct., of two tofts, sixty acres of land, fourteen acres of meadow, twelve acres of pasture, and two acres of wood, with the appurtenances in Morley. The right was adjudicated to William Mirfield and his heirs. In the 1st Edw. IV., 1461, the feoffees of Oliver Mirfield, who had died in that year, had power to make over an estate at Morley to William Mirfield, his son, and to the heirs of his body begotten.

"In the name of God, Amen. I Oliver Mirfield, squier, hole of mynde in the vij. day of Januar, makis my wille in this fourme folowing. First, I be wite my saule unto God Almighty, to our Lady and to all the Santes in heven. Also I wille as touching all the Lordeshippes lands and tenenements, rentis and service—which I have within the Counte of Yorke, or in thos that any men be enfeffed unto my use by me or any other persone or persones to performe my will. First I wille that my feffis that air enfeffed in all my lordschippes—in the towns of Mirfield, Dighton, Egerton, Gleydholte, Heyton, Hopton, Batley, *Holey, Morley*, Gildosome, Boton, Chekynlay, Leede, Newstede, Halyfax, Wakefelde, Westerton, with all theire appurtenaunces, make a state of theim to William Mirfield my son and to his eyeres of his body accordinge unto the dede of feffement afore made. Aiso I wille that haly kirk have all his duites that hym ought for to have. Also

I wille that I be broughte forthe at the day of berial as my degree askis withouten any seven day and my dettis to be payed of my goodes. Also I wille that William my sone have the peces with covertour that my fader gave me, also the chymneth a hanging laver with the halling, a cesterne, the ledes with other brewing vessell. Also I wille that my wife have all the array of my chapell til my sone come to ful age, and to be delivered to William Mirfield my sone. Also I wille that my wife have xl. marcs in the name of hir dower for to be taken in the formes aforesaide, except the maner of Holay, which I wille my son have when he comes to full age. * * * * * Also I wille that myn exeoutours finde a preste vj. yere at my parish kirke to sing for my saule, myne elder for al Christen saules."

Prob. *s. d.* 1462.

In the 1st Henry VIII. this William Mirfield seems to have died, for in that year William his son paid relief for half a knight's fee in Morley, Beeston, and Drighlington.

From the Mirfields the Manor of Morley came into the possession of the Saviles, by the marriage of one of the Mirfields to the daughter of Sir John Savile of Sandal. The last-named was knight of the Shire in the 29th Hen. VI., and High Sheriff in the 33rd Hen. VI. He was chief steward of the Manor of Wakefield, and had the custody of the Castle of Sandal, where he died, 1482. His lady was a daughter of one of the Sir William Gascoignes of Gawthorp. They had several daughters, who intermarried with the principal families of the West Riding—the Mirfields, Meltons, Watertons, and others.

SAVILE—BARONS SAVILE, EARLS OF SUSSEX.

Lineage.

The family of Savile is of great antiquity in the North of England. In the reign of Edward III. 1327-77,

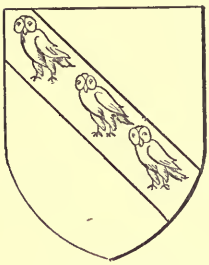
Sir John Savile, Knt. of Elland, in Yorkshire, was constituted escheator for the cos. Northumberland, Cumberland, and Westmoreland, and in the next reign was sheriff of Yorkshire, and governor of the Castle of York. In the 2nd Henry V. 1414-15,

Thomas Savile, of Thornhill, co. York, being at that time one of the esquires to Edward, Duke of York, was, in consideration of his good services, made forester of that Prince's chase and park at Aryngden, in the same shire. From this Thomas descended

Sir Henry Savile, of Thornhill, K.B., *temp.* King Henry VIII., who by his wife, a dau. and co-heir of Thomas Soothill, Esq., of Soothill, had a son and heir, Edward, who *d. s. p.*, and a dau. Dorothy,

m. to John Kaye, Esq., of Woodsome, co. York. He had also, by a concubine, named Barkston, another son,

SIR ROBERT SAVILE, *alias* BARKSTON, Knt., who in the 15th Elizabeth, served the office of high sheriff for the county of Lincoln. He *m.* a sister of John, Lord Hussey, and widow of Sir Richard Thimelby, and was *s.* by his son,



Arms of Savile.

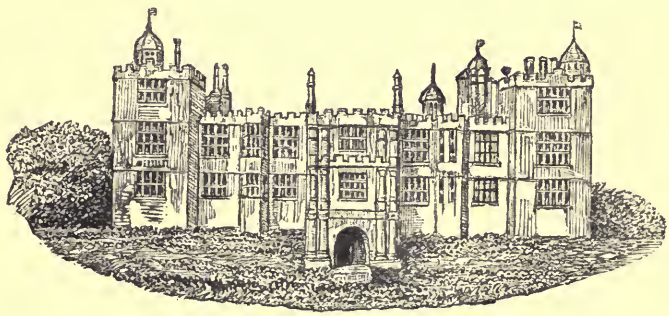
SIR JOHN SAVILE, Knt., of Howley, near Morley. Was high sheriff for Lincolnshire, in the 32nd Elizabeth, and member of Parliament for the co. of York, *temp.* King JAMES I. and King CHARLES I. He was likewise high steward for the honour of Pontefract, and was elevated to the peerage, by letters patent, dated 21 July, 1628, as BARON SAVILE, of Pontefract. His lordship was subsequently sworn of the Privy Council, and appointed comptroller of the household. Lord Savile *m.* 1st, Catherine, dau. of Lord Willoughby, of Parham, but had no issue. He *m.* 2ndly, Elizabeth, dau. of Sir Edward Carey, Knt., and had issue,

I. Henry, who *m.* Helen, dau. and co-heir of William Oglethorpe, Esq., and *d. v. p.*, leaving a son.
 1 John, who *d.* also before Lord Savile.
II. Edward, *m.* Anne, dau. and heir of Richard Tolson, Esq., of Cumberland but *d. s. p.*
III. THOMAS (Sir), who *s.* to the peerage.
IV. Robert, *d. unm.*
V. Edmund, *d. unm.*
VI. Catherine, *m.* 1st, to Sir Thomas Bland, of Kippax Park, in Yorkshire, and 2ndly to Walter Welsh, Esq.
VII. Anne, *m.* to Piers Leigh, son and heir of Sir Piers Leigh, of Lyme.
VIII. Elizabeth, *m.* 1st, to Alvera Cooper, Esq., of Batley, in Yorkshire, and 2ndly, to Richard Banks, Esq.
IX. Frances, *m.* to the Rev. Thomas Bradley, D.D., rector of Castleford, co. York.

The connection of Sir John Savile with Howley, Morley, Leeds, and the West Riding generally, demands a somewhat lengthy notice. He was the first Alderman, or mayor, of the borough of Leeds, which was incorporated by Charles I. in 1626. He built Howley Hall, in Morley, called by Camden "a most elegant house." After occupying many years in its erection, it was completed in 1590.

Dr. Whitaker, the historian, says that this hall was "the magnificent seat of an illegitimate branch of the Savills, though by address and court favour, they outstripped the heads of the family for a time in

honour." The hall must have been one of the most splendid residences in the country, if the magnificence of any edifice is to be estimated by its cost. About two hundred yards to the north-west was an ancient mansion of the Mirfield family, which was abandoned, and probably destroyed, when the more modern hall was built. Part of the old mansion was preserved in the outhouses and offices of the new one; and Dr. Whitaker declares that one part which appears to have been the chapel, exhibits some appearances of antiquity greater than he had ever observed in a domestic building, and probably not later than the year 1200. Howley Hall, at the time of erection, is said to have cost one hundred thousand pounds, that is to say, about six hundred thousand pounds of our present money—a sum which staggers credulity itself. From the elevation of the south front the house seems to have truly merited its title of "a most elegant house," it had a high and massive



Howley Hall (from an old Engraving).

tower at each extremity; the middle or principal building was perfectly regular and well-proportioned; it had a projecting centre, or porch, on the south side, ornamented with columns and capitals; and the battlements on the summit, the chimneys so constructed as to rise like the minarets of an Oriental mosque, and the high and graceful cupolas surmounting the whole, must have imparted to it an aspect extremely noble and striking. A fine bowling green adjoined the west side of the hall, a cherry orchard occupied the east, an ornamental flower garden the north, and a kitchen garden the south.

J. J. Cartwright, Esq., in his "Chapters of Yorkshire History," says that, "the foremost Yorkshireman in the early part of the reign of James I. was undoubtedly Sir John Savile, of Howley." In all probability, this nobleman came into Yorkshire when in his 35th year,

and took possession of Howley Hall on its completion. Coming, as he did, amongst a manufacturing population, he made commercial interests an especial study; and having been returned to represent the county, in the first Parliament of King James I., he took a very prominent part in the discussions on commercial matters, and very soon became a favourite amongst the clothiers of Morley, Leeds, Dewsbury, and the district. On one occasion a debate arose about a new patent for dyeing and dressing woollen cloths, which led to numerous complaints of the stagnation of the cloth trade by different members of the House. Sir John took an important part in the discussion, and quoted the following statistics bearing upon the question. He told his hearers that some thousands of pounds' worth of cloth remained upon the hands of the manufacturers in his country, the buyers being so few; that 13,000 men were occupied with this kind of work within ten miles of his house, 2,000 of whom were householders, and the value of whose respective stocks varied between 5*l.* and 20*l.*; there were also 800 householders, makers of cotton, who were not worth 30s. each. He thought this state of the country could not endure a month.

Sir John was keeper of the rolls for the West Riding; high steward of Pontefract, Wakefield, and Bradford; six times M.P. for the county. He was a Trustee for the Batley Free School, as well as a Governor of the Wakefield Grammar School. It is reputed that the celebrated Rubens visited Lord Savile at Howley Hall, and painted for him a view of Pontefract; also, that Archbishop Usher was staying at Howley, when he assumed the disguise of a Jesuit, in order to try the controversial talents of Robert Cooke, the learned Vicar of Leeds.

Sir John died at Howley Hall on the 31st of August, 1630, and was buried at Batley. There was an inquisition of his estates after his death, taken at Leeds, on the 31st of March, 1631. The jurors—John Midgley, John Harrison, Benjamin Wade, Francis Jackson, Alexander Metcalf, George Killingbeck, William Simpson, gentlemen and others—certified that he held the manors of Headingley, Batley, MORLEY, East Ardsley, Woodchurch, and Gildersome, with their appurtenances, also certain lands known by the name of New Park of Wakefield, situate in the several parishes, towns, and places of Wakefield, Dewsbury, Alverthorpe, and Ossett; the rectory of Woodchurch; a Fabrica ferraria, *Anglice*, "the Iron Forge" at Kirkstall, with the buildings, floodgates, and streams connected with the said forge. Savile also held six corn-mills and one fulling mill in connection with his several manors.

SIR THOMAS SAVILE, Knt., 2nd Baron Savile. This nobleman, the eldest surviving son of Sir John Savile, was created 11 June, 1628,

Viscount Savile, of Castlebar, in the peerage of Ireland. His lordship was comptroller of the household, and whilst attending CHARLES I. at Oxford, was advanced by letters patent, dated 25 May, 1644, to the dignity of EARL OF SUSSEX. Like his father, he was the enemy of Wentworth, and at the same time he was most certainly attached to the Puritans. This nobleman, by sending a letter to the general of the Scots, *professedly* signed by six of the principal noblemen in England, and inviting them to advance to the rescue of the country, was the means of bringing them into this part of the kingdom, and thus of effecting the ruin of Wentworth and the triumph of the Parliament.

On the 16th of May, 1643, a meeting took place at Howley Hall, of the army, who afterwards obtained what an old account calls the "miraculous victory gained by the Right Honourable Ferdinando Lord Fairfax, against the army under the command of the Earl of Newcastle at Wakefield, in Yorkshire." The following is the despatch of Sir Thomas Fairfax and his brother officers who won the victory. It is now among the Lenthal papers:—

"Saterday night, the 20th of May, the Lord Generall gave Order ffor a pty of 1000 foote three Companyes of Dragoons and eight Troopes of horse to March from the Garrisons of Leeds, Bradford, and Howley. Sir Thomas ffairfax Comanded in Chefe. The ffoote were Comanded by Sert. Maior Gennal Gifford and Sr. William ffairfax. The Horse were devided into two bodyes, four Troopes Comanded by Sr. Thomas ffairfax and the other four Troopes by Sr. Henry ffoulis. Howley was the Rendizvous, where they all mett on Satterday last about twelve a Clocke at night. Abonte two next morneinge they Marcht away. And coming to Stauley (Stanley) where two of the enenyes Troopes lay with some dragoons that Quarter was beaten vp and about one and twenty prisnos taken. About four a Clocke in the morneing wee came before Wakefeild where, after four of their Horse were beaten into the Towne, The ffoote with vnspeakable Courage, Beat the enemyes from the hedges which they had lyned with Musketteares into the Town And assaulted it in two places, Wrengate and Norgate. * * * * * * The enemy had in the Towne 3000 ffoote and seaven Troopes of Horse besydes Col. Lumpton's Regiment which came into the Towne after wee had entered the Towne. The enemy left behynd them ffour peeces of Ordinance with Amiancon which we brought away."

Thomas fairfax
Henry ffoulis, &c., &c., &c.

After the death of Wentworth, Sir John declared for the King, and he enrolled his name at York, in the list of those who resolved to devote their lives and fortunes to the royal cause.

On the 22nd of June, 1645, the Earl of Newcastle laid siege to Howley Hall, which was at the time garrisoned by Sir John Savile of Lupset, near Wakefield, and a body of raw, inexperienced soldiers,

hastily-collected and ill-provisioned. Although Newcastle brought his cannon to bear upon the building and fiercely battered its walls, the gallant governor resisted him with great resolution; the superiority of numbers and artillery, however, prevailed, and the place was taken by storm. Although the stores and goods in the hall were plundered, the building received but little injury; and it was, a short time afterwards, a garrison for the Parliament. When Howley Hall had thus been stormed, Lord Savile applied for compensation for the damage which had been done by the Royalists, but his memorial did him no good, and elicited a mortifying reply from the court.

To Sir Thomas Savile the Presbyterians at Morley, in 1650, were indebted for the lease for 500 years of the "Old Chapel premises, with land and buildings, and all the tithes of corn, grain, grass, and hay thereunto belonging, at an annual rent of twenty shillings, for the benefit of a preaching minister."

Sir Thomas *m.* 1st, Francis, dau. of Sir Michael Londes, Knt. of Throwley, in Kent, and widow of Sir John Leveson, but had no issue. He *m.* 2ndly, Lady Anne Villiers, dau. of Christopher, Earl of Anglesey, and eventually sole heiress of her brother Charles, last Earl of Anglesey, of the family of Villiers. By this lady he had issue,

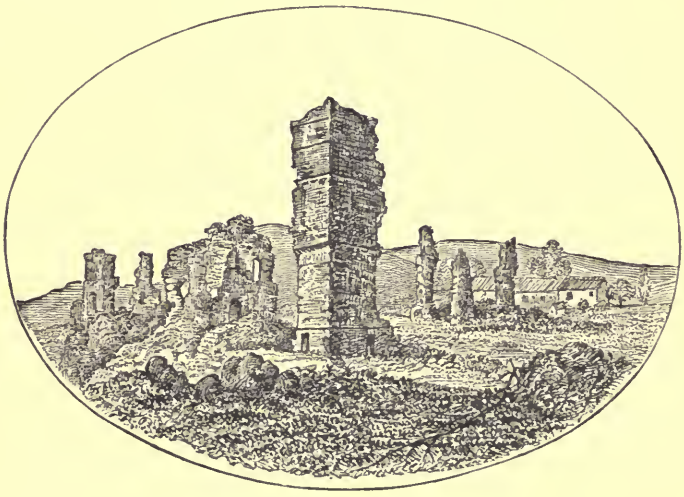
I. JAMES, Lord Savile, his successor.
II. Frances, *m.* to Francis, Lord Brudenel, son and heir of Robert, Earl of Cardigan, by whom she had issue,
 1. George, 3rd Earl of Cardigan.
 2. James.
 3. Mary, *m.* to Richard, Viscount Molineux.
 4. Anne, *m.* 1st, to Henry, Lord Belayse, of Worlaby; and 2ndly, to Charles Lenox, Duke of Richmond.
 5. Frances, *m.* 1st, to Charles Levingston, 2nd Earl of Newburgh; and 2ndly, to Richard, Lord Bellew.

In Burke's Extinct Peerage, page 475, it is stated that Sir Thomas *d.* in 1646, and was *s.* by his son, JAMES SAVILE, 2nd Earl of Sussex. This is clearly incorrect, as proved by his granting the lease of the Old Chapel in 1650. The date of his death is unknown, but Scatcherd thinks that it took place about 1661.

JAMES SAVILE, 2nd Earl of Sussex. This nobleman *m.* Anne, dau. of Robert Wake, a merchant at Antwerp, but *d.* early, and was buried at Batley, 11 Oct., 1671, having had a son of the same Christian name buried there on the 16 October preceding. This James, Earl of Sussex, must have been the last male heir of his family, for directly after his death, Francis, Lord Brudenel, husband to Frances Savile, heiress of this

branch, acquired possession of Howley and the other estates, which have remained in the Cardigan family since that time. The following, having reference to this period in the history of Howley, is copied from the Sessions Rolls:—

Abraham Harrison, of Howley Hall (one of the servts of James Lord Viscount Savile Earl of Sussex) being appointed collector of the present three months assessmts of the Royal Ayde for Morley—Howley Hall, however, being a priviledged place and that noe psons liveing at Howley Hall ought to serve any office within the Constablery of Morley, the warrant was suppressed and Robt Morley of Morley appointed 1665. Ordered also that he be free from keeping town apprentices. Under the hands and seals of Sir John Armytage, Sir John Kaye, Francis Whyte, Esq.



Howley Hall Ruins, 1876.

Lord Brudenell was living at Howley in 1678; and in July of that year, "Mr. Francis Hyde," his *cooke*, was buried at Batley. This nobleman died in 1698. Howley Hall was demolished in 1730 by order of the then Earl of Cardigan, in all probability to save the great cost of maintaining it. When the mandate had been given, the work was speedily accomplished; the colossal masses which composed the angles were blown up with gunpowder; and immense quantities of its wrought stone were dispersed through Morley, Birstal, Batley, and other places. Dr. Whitaker states that the wainscotting was sold about the country, and in 1787 many rooms remained in Wakefield fitted up with portions of it, bearing date 1590.

On the death of the second EARL OF SUSSEX, the manor of Morley passed into the Thornhill branch of the Savile family, then represented by SIR WILLIAM SAVILE, Bart.

Lineage.

The principal legitimate branch of the SAVILE family was represented by SIR GEORGE SAVILE, Bart., of Thornhill, co. York, who *m.* Lady Mary Talbot, dau. of George, 6th Earl of Shrewsbury, and was grandfather of

SIR WILLIAM SAVILE, Bart., who *m.* Anne, dau. of Thomas, Lord Coventry, and was *s.* by his son,

SIR WILLIAM SAVILE, Bart., of Thornhill, who in consideration of his own and his father's eminent services during the Civil Wars, was elected to the peerage by King CHARLES II., 13 January, 1668, as *Baron Savile, of Elland, co. York,* and VISCOUNT HALIFAX. On 16 July, 1679, his lordship was created EARL OF HALIFAX, and MARQUIS OF HALIFAX, 22 August, 1682. He *m.* 1st, Lady Dorothy Spencer, dau. of Henry, Earl of Sunderland, and had issue,

I. HENRY, who *m.* Esther, dau. and co-heir of Charles de la Tour, Marquess of Governet, in France, and *d. s. p., v. p.*
II. WILLIAM, his successor.
III. George, fell at the Siege of Buda, in 1688, and *d. unm.*
IV. Anne, *m.* to John, Lord Vaughan.

His lordship married 2ndly, Gertrude, dau. of William Pierrepont, of Thoresby, 2nd son of Robert, 1st Earl of Kingston, by whom he had an only dau.,

ELIZABETH, who *m.* Philip, eldest son of Philip Stanhope, 2nd Earl of Chesterfield.

The Marquis of Halifax was lord privy seal and some time president of the council, *temp.* CHARLES II. He was esteemed a statesman of the first grade. Burnet characterises him "as a man of great and ready wit, full of life, and very pleasant, but much turned to satire; his imagination was too hard for his judgment; and a severe jest took more with him than all arguments whatever. He let his wit run much on matters of religion, which got him the reputation of a confirmed atheist; but he denied the charge. Friendship and morality were great topics with him; and punctuality and justice remarkable in his private dealings. In relation to the public he went backwards and forwards, and changed sides so often, that in the conclusion no side would trust him." Macaulay bears more flattering testimony to the merit of this eminent politician:—"The memory of Halifax," says that accomplished

writer, "is entitled in an especial manner to the protection of history. For what distinguishes him from all other statesmen is this, that, through a long public life, and through frequent and violent revolutions of public feeling, he almost invariably took that view of the great questions of his time which history has finally adopted. He was called inconsistent, because the relative position in which he stood to the contending factions was perpetually varying. As well might the pole star be called inconsistent, because it is sometimes to the east and sometimes to the west of the pointers. To have defended the ancient and legal constitution of the realm against a seditious populace at one conjuncture, and against a tyrannical government at another; to have been the foremost champion of order in the turbulent Parliament of 1680, and the foremost champion of liberty in the servile Parliament of 1685; to have been just and merciful to Roman Catholics in the days of the Popish Plot; and to Exclusionists in the days of the Rye House Plot; to have done all in his power to save both the head of Strafford and the head of Russell; this was a course which contemporaries, heated by passion and deluded by names and badges, might not unnaturally call fickle, but which deserves a very different name from the late justice of posterity."

His lordship *d.* in 1695, and was *s.* by his eldest surviving son,

WILLIAM SAVILE, 2nd marquis. This nobleman married 1st, Elizabeth, dau. of Sir Samuel Grimston, Bart., of Gorhambury, co. Herts, and sister and heiress of Sir Harbottle Grimston, by whom he had an only dau.,

ANNE, *m.* to Charles, 4th Earl of Elgin, and 3rd Earl of Ailesbury, and was mother of a dau. and eventual heiress, LADY MARY BRUCE, who *m.* 1728, Henry Brydges, 2nd Duke of Chandos (whose dau. and heiress, Anne Eliza, *m.* 1796, Richard, Earl Temple, afterwards Duke of Buckingham and Chandos), and one dau. Caroline, wife of John Leigh, Esq., of Adlestrop.

His lordship *m.* 2ndly, Lady Mary Finch, dau. of Daniel, Earl of Nottingham, by Lady Essex Rich, dau. and co-heiress of Richard, Earl of Warwick and Holland, and had, with two sons, who both *d.* young, three daus., viz.:—

1. Essex, *d.* young.
2. Dorothy, *m.* to Richard Boyle, Earl of Burlington.
3. Mary, *m.* to Sackville Tufton, Earl of Thanet.

The marquis *d.* 31st August, 1700, when his estates devolved upon his daus. as co-heirs, and all his honours became extinct.

Arms—Arg., on a bend, sa. three owls of the 1st.

In 1706 the manor of Morley was bought from the trustees of the Marquis of Halifax by Baron Dartmouth, in whose family it has remained to the present time.

DARTMOUTH OF DARTMOUTH.

Lineage.

The founder of this family,

THOMAS LEGGE, served the office of sheriff for the city of London in 1343, and was Lord Mayor in the years 1346 and 1353. In 1338 this opulent citizen lent EDWARD III. £300 towards carrying on the war with France, which was a very considerable sum in those days, and more than any other citizen advanced, except the lord mayor and Simon de Francis, who lent each £800 in the ensuing year. Alderman Legge *m.* Elizabeth, daughter of Thomas Beauchamp, Earl of Warwick, and was succeeded by his elder son,

SIMON LEGGE, who *m.* Margaret, dau. of Sir John Blount; and his eldest surviving son,

WILLIAM LEGGE, going into Ireland, *m.* Anne, only dau. of John, son of Miles, Lord Birmingham. He *d.* at Cassilis, at the advanced age of 92, and was succeeded by his son,

EDWARD LEGGE, who made a voyage in 1584 with Sir Walter Raleigh, and died in 1616, aged 74. By Mary, daughter of Percy Walsh, of Moyvallie, he had six sons and seven daughters, of whom Mary was mother of Admiral Sir Edward Spragge. The eldest son,

WILLIAM LEGGE, was brought out of Ireland by his grandfather, Henry Danvers, Earl of Dudley, and sent by him to serve as a volunteer under Gustavus-Adolphus of Sweden; he also served afterwards under Prince Maurice of Orange, in the Low Countries. On his return to England, he was first constituted keeper of the king's wardrobe during life; and made, soon after, groom of the bedchamber. Col. Legge, during the Civil Wars, became eminently distinguished by his faithful attachment to CHARLES I., attending that monarch with constancy during his sufferings, Lord Clarendon speaking highly of his reputation for integrity and fidelity to his master. He was also noted for his persevering exertions in the royal cause, before and after the death of the king. He was afterwards wounded and taken prisoner at the battle of Worcester, and would have been executed had he not effected his

escape. He was again imprisoned during the Protectorate, but contrived to get free and exert himself for the Restoration, on which event he was offered an earldom, but declined it on account of his large family and small fortune. He was high in favour after the Restoration, and enjoyed several lucrative and honourable offices. He *m.* Elizabeth, eldest dau. of Sir William Washington, of Packington, co. Leicester, and grand-dau. maternally, of Sir George Villiers, of Brooksby, in the same co.; and dying of a fever, in 1672, aged 63, was *s.* by his eldest son,

GEORGE LEGGE, Esq., a naval and military officer of eminence. From 1667 to 1672 he commanded line-of-battle ships, and was appointed in the latter year lieut.-governor of Portsmouth; in 1673 advanced to the governorship, and appointed master of the horse and gentleman of the bedchamber to James, Duke of York. In 1677, Governor Legge was constituted Col. of a regiment of foot, and nominated lieut.-gen. of the ordnance, of which he was soon afterwards made master. He was subsequently sworn of the privy council, and elevated to the peerage, 2 Dec., 1682, as *Baron of Dartmouth, co. Devon*, with remainder, after his own male heirs, to his brother William, and his heirs male. His lordship soon afterwards was sent as admiral of the whole English fleet to demolish Tangier, and on his return obtained a grant of £10,000, in reward of his services.

During the reign of JAMES II., Lord Dartmouth enjoyed the confidence of that monarch, and filled some of the most important offices. In 1687, he was appointed admiral of the fleet to intercept the Prince of Orange. "The King," says Burnet, "gave the command to Lord Dartmouth, who was, indeed, one of the worthiest men of his Court; he loved him, and had been long in his service and confidence, but he was much against all the conduct of his affairs; yet he resolved to stick to him at all hazards." The fleet collected in the Thames, consisted of thirty ships of the line. The winds, however, were favourable to WILLIAM, and proved treacherous to JAMES. Having got out of the Thames, Lord Dartmouth's fleet was prevented making way down the Channel by a gale from the west, which sprang up just after William's forces had disembarked in Torbay. Then the king's fleet was becalmed for two days off Beachey Head. At length Dartmouth was able to proceed. He passed the Isle of Wight, and one of his ships came in sight of the Dutch masts in Torbay. Just at this moment he was encountered by a tempest, and compelled to take shelter in the harbour of Portsmouth. While at the latter place he received instructions to convey the Prince of Wales to France. This was done at the instigation of James, who, as soon as the child and Queen should be

safe, intended to leave England. Dartmouth, in a truly spirited manner, sent a reply to the request, refusing to obey it, declaring that he had already carried his obedience to the furthest point to which a Protestant and an Englishman could go. To put the heir-apparent of the British crown into the hands of Lewis would be nothing less than treason against the monarchy. Referring to this episode in Dartmouth's life, Macaulay says, "His conduct on this occasion was the most honourable part of a not very honourable life." The same writer, somewhat severely, if not untruthfully as well, criticises the policy of Dartmouth with respect to WILLIAM and MARY. He writes as follows:—"Dartmouth, though he had sworn allegiance to the sovereigns who were in possession, was one of their most active enemies. His mind was constantly occupied by schemes, disgraceful to an English seaman, for the destruction of the English fleets and arsenals. The treason of Dartmouth was of no common dye. He was an English seaman, yet had offered to take the command of a French squadron against his country. He was arrested and brought to the Council Chamber. He vehemently protested his innocence, saying, 'My Lords, I am an Englishman. I always, when the interest of the house of Bourbon was strongest here, shunned the French, both men and women. I would lose the last drop of my blood rather than see Portsmouth in the power of foreigners. I am not such a fool as to think that King Lewis will conquer us merely for the benefit of King James. I am certain that nothing can be truly imputed to me beyond some foolish talk over a bottle.' He was sent to the Tower, and after a few weeks' confinement, died of apoplexy; but he lived long enough to complete his disgrace by offering his sword to the new government, and by expressing in fervent language his hope that he might, by the goodness of God, and of their Majesties, have an opportunity of showing how much he hated the French."

His lordship *m.* Barbara, dau. and sole heir of Sir Henry Archbold, of Abbots Bromley, and had issue:—Mary, who *m.* 1st, Philip Musgrave, Esq., and 2ndly, John Crawford, Esq.; four other daus., who all died *unm.*, and an only son, his successor in 1671,

WILLIAM, 2nd Baron. This nobleman enjoyed the confidence of Queen ANNE, was sworn one of her principal secretaries of State in 1710, and advanced to the dignities of *Viscount Lewisham*, and EARL OF DARTMOUTH, 5 Sept., 1711. In 1713, his lordship was appointed lord-privy-seal, and on the demise of his royal mistress, was one of the lords-justices of Great Britain. He was eminently qualified by his high moral character, extensive learning, sound reasoning, and the kindness

of his disposition, to fulfil with credit the many important offices to which he was called by his sovereign, and his public life was marked by diligence, faithfulness, and strict impartiality. He *m.* in 1700, Anne, dau. of Heneage, Earl of Aylesford, and had issue,

I. George, *Viscount Lewisham*, *m.* Elizabeth, dau. and heir of Sir Arthur Kaye, Bart., of Woodsome, co. York; and dying before his father, left surviving issue,
 1. William, successor to his grandfather.
 2. Anne, *m.* to James Brudenel, Earl of Cardigan.
 3. Elizabeth, *m.* to Whitshed Keene, Esq., M.P.

II. Heneage, one of the barons of the Exchequer, in 1739, *m.* in June, 1740, Catherine, dau. and co-heiress of Jonathan Fogg, Esq.; and *d.* 29 Aug., 1759, leaving by her, who *d.* 12 November following,
 1. Heneage, *b.* 7 Jan., 1747; *m.* in 1768, Elizabeth, dau. of Sir Philip Musgrave, Bart.; and *d.* 1 Jan., 1827.
 2. Catherine, *m.* to Charles Chester, Esq., brother of William, 1st Lord Bagot.

III. Henry-Bilson, (the Right Hon.) sometime Chancellor of the Exchequer; *b.* 29 May, 1708; *m.* Mary Stawell, created Baroness Stawell of Somerton (who *m.* after his decease, Wills, Marquis of Downshire.) He had an only son,
 Henry, 2nd Stawell, who *m.* Mary, dau. of Viscount Curzon; and *d.* in 1820, when the barony expired. He left an only daughter, Mary, *m.* to John, Lord Sherborne.

IV. Edward, *b.* in 1710; commodore in the R.N.; *d.* in 1747.

V. Barbara, *m.* to Sir Walter Bagot, of Blithefield.

VI. Anne, *m.* to Sir Lister Holte, Bart.; and *d.* in 1740.

The earl *d.* 15 Dec., 1750, and was *s.* by his grandson,

William, 2nd earl; *b.* in 1731; who *m.* in 1755, Francis-Catherine, only dau. and heiress of Sir Charles-Gunter Nicholl, K.B. He was in 1765 appointed First Commissioner of Trade and Plantations, and in 1772, Secretary of State for the Colonies. He was highly venerated for his piety and quiet, amiable, and benevolent disposition. He had issue,

I. George, 3rd earl.

II. Henry, barrister-at-law; *b.* 23 Jan., 1765; *d.* 19 April, 1844.

III. Arthur-Kaye (Sir), K.C.B., admiral of the Blue; *d. unm.* 12 May, 1835.

IV. Edward, in holy orders, Lord Bishop of Oxford; *d.* 27 Jan., 1827.

V. Augustus-George, in holy orders, M.A.; *b.* 21 Aug. 1773; *m.* 15 Dec., 1795, Honora, eldest dau. of the late Rev. Walter Bagot; and *d.* in 1828, leaving issue,
 1. George-Augustus, in holy orders, *b.* 8 July, 1801; *m.* in Aug., 1825, Frances-Augusta, eldest dau. of William Bowyer Atkins, Esq., of Braywick Grove, Berks; and *d.* 16 June, 1826. His widow *m.* 2ndly, in 1828, Rev. S. W. Cobbe, rector of Ightham, Kent.

2. William, in holy orders, rector of Ashstead, *b.* 29 July, 1802.
3. Henry, in holy orders, rector of East Lavant, Sussex; *b.* 29 June, 1803, *m.* 5 May, 1830, Elizabeth-Louisa, eldest dau. of the late Admiral Stair Douglas, and had by her (who *d.* 28 Oct. 1840),
 Henry-Edwin, *b.* in 1831.
 Augustus-George, *b.* 20 Jan., 1835.
 William-Douglas, *b.* 13 Dec., 1836.
 Charles-Egerton, *b.* 22 May, 1840.
 Honoria-Anne-Charlotte.
4. Charlotte-Anne, *m.* 15 Dec. 1825, to the Hon. and Rev. Arthur-Philip-Perceval.
5. Honora-Augusta.
6. Louisa-Frances.

VI. Charlotte, *m.* in 1795, to Lord Feversham, who *d.* in 1841.

His lordship *d.* in 1801, and was *s.* by his eldest son,

GEORGE, 3rd earl, K.G. His lordship was born 3 Oct., 1755, was educated at Christ Church, Oxford, and obtained the degree of M.A. in 1775. In 1775 he was returned M.P. for Plymouth, and in 1780 for Staffordshire; and two years after, was appointed one of the Lords of the Bedchamber to the Prince of Wales; and in 1789, Lord Warden of the Stanneries. While he was member for Staffordshire, he supported the Coalition administration, and voted for Mr. Fox's India Bill; and in 1783 was nominated one of the Commissioners of Mr. Fox's new Board of Admiralty, who were to be assisted by a subordinate Board of nine Directors. He was called up to the House of Peers, as *Baron Dartmouth*, June 16, 1801, during the life-time of his father; succeeded his father in the earldom, July 15; and was appointed president of the Board of Control in the same year. He was appointed Lord Steward of his Majesty's household, 1802, and Lord Chamberlain, 1804. In the summer of 1807 he resigned the Colonelcy of the Loyal Birmingham Volunteers, on account of ill health. His lordship was much beloved, and inherited the amiable qualities of his family, for which they were distinguished from the time of "honest Will Legge," as King Charles I. called him. The following lines were written on the Earl by the Earl of Carlisle, when boys at Eton School:—

> "Mild as the dew that whitens yonder plain,
> LEGGE shines serenest 'midst your youthful train;
> He whom the search of fame with rapture moves;
> Disdains the pedant, though the muse he loves—
> By Nature form'd with modesty to please,
> And join with wisdom unaffected ease."

His lordship was a most active member of the House of Peers, and his abilities as a statesman won for him many marks of the royal favour.

His death was deeply deplored by all classes of the people, who testified by the large attendance at his funeral their high appreciation of his many estimable qualities. His lordship *m.* 24 Sep., 1782, Frances, dau. of Heneage, 3rd Earl of Aylesford, and by her (who died 21 Nov., 1838), had issue,

I. WILLIAM, 4th earl.
II. Heneage, *b.* 29th Feb., 1788; commissioner of the Customs; *m.* 19 July, 1821, Mary, dau. of Major Johnstone; and *d.* 12 Dec., 1844, having had one dau., Mary.
III. Charles, R.N.; *b.* in 1799; *d.* in 1821.
IV. Arthur-Charles, major in the army; *b.* 25 July, 1800; *m.* 1 June, 1827, Anne-Frederica, dau. of John, 1st Earl of Sheffield; and 2ndly, 29 Aug., 1837, Caroline, 4th dau. of the late James-C.-P. Bonwens, Esq. By the former (who *d.* 31 Aug., 1829) he had a son, Charles, *b.* 5 Aug., 1829; and by the latter, another son, Alfred-Arthur-Kaye, *b.* 31 July, 1839; and a dau. *b.* 27 May, 1843.
V. Henry, in holy orders, rector of Lewisham; *b.* in 1803; *m.* 12 May, 1842, Marian, dau. of Frederick-Leman Rogers, Esq.
VI. Louisa, *m.* in 1807, to William, Lord Bagot; and *d.* in 1816.
VII. Charlotte, *m.* in 1816, to the Hon. and Rev. George-Neville Grenville, Master of Magdalen College, Cambridge.
VIII. Harriet, *m.* in 1815, to Gen. the Hon. Sir Edward Paget, G.C.B., *d.* 11 Mar., 1855.
IX. Barbara-Maria, *m.* in 1820, to F. Newdigate, Esq.; *d.* 22 April, 1840.
X. Georgiana-Caroline.
XI. Mary.
XII. Anne.

The earl *d.* in 1810, and was *s.* by

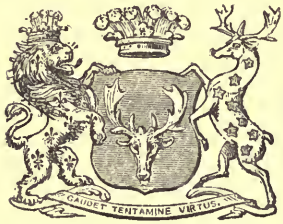
WILLIAM LEGGE, 4th earl, D.C.L., F.R., and A.S.; *Viscount Lewisham; b.* 29 Nov., 1784, *s.* 2 Nov. 1810; *m.* 1st, 5 April, 1821, Frances-Charlotte, dau. of Charles-Chetwynd, 2nd Earl Talbot, by whom (who *d.* 4 Oct., 1823) he had an only son,

WILLIAM-WALTER, *Viscount Lewisham*, the present earl.

His lordship *m.* 2ndly, 25 Oct., 1828, Frances, 2nd dau. of George, 5th Viscount Barrington, and had by that lady,

I. George Barrington, *b.* Dec., 1831; late captain in Rifle Brigade, now in holy orders, late vicar of Packington, co. Warwick; *m.* 9 Oct., 1860, Sophia-Frances-Mary, dau. of the late John Levitt, Esq., of Wichnor Park, co. Stafford, and has
 1. Arthur-Edward-John, *b.* 25 May, 1863.
 2. Robt.-George, *b.* 3 Aug. 1864.
 3. Augusta-Sophia.

WILLIAM WALTER, 5th earl, *b.* 12 August, 1823, was educated at Eton, and Christ Church, Oxford, (B.A. 1844, M.A. 1847); is a Dep.-Lieut. of Staffordshire, and a Magistrate for that county and Shropshire; was M.P. for South Staffordshire 1849-53; Capt. of the Staffordshire Militia 1843-54; and has been Capt. of the 27th Staffordshire Rifle Volunteers since 1860. Is Lord of the Manor of Morley, and owns a large portion of the soil, as well as valuable beds of coal and stone. Has been a munificent benefactor to various movements for church extension and educational requirements within the township. The Earl is patron of nine livings—Pattingham, V. Patshull, I. Christchurch I. West-Bromwich, I. Staffordshire; Lewisham, V. Forest-hill, I. Sydenham, I. Kent; Farnley Tyas, I. Yorkshire; Olney, V. Buckinghamshire. His lordship is a churchman and staunch supporter of Conservatism. He *m.* (1846) Lady-Augusta-Finch, eldest daughter of the 5th Earl of Aylesford, and has had issue,



Arms of Dartmouth.

I. Frances-Charlotte, *b.* 10 July, 1848.
II. Elizabeth-Sarah, *b.* 30 Jany., 1850.
III. WILLIAM HENEAGE, Viscount Lewisham, *b.* 6 May, 1851, *e.* at Eton and Christ Church, Oxford.
IV. Henry-Charles, *b.* 4 November, 1852.
V. Augusta-Georgiana, *b.* 21 May, 1854.
VI. Gerald, *b.* 30, *d.* 31 July, 1855.
VII. Mary-Florence-Henrietta, *b.* 4 March, 1862, *d.* 14 May, 1863.

His lordship has *seats* at Patshull-hall, Wolverhampton; Sandwell-park, Birmingham; Woodsome-hall, Huddersfield. *Town Residence*—40, Grosvenor-square, W. *Clubs*—Carlton,—Travellers.

Arms—Azure: a buck's head, cabossed, argent. Crest—Out of a ducal coronet, or, a plume of six ostrich feathers, argent and azure, alternately. Supporters—*Dexter*, a lion argent, semée of fleur-de-lis, sable, ducally crowned, or, and issuing from the coronet a plume of six ostrich feathers, argent and azure, alternately. *Sinister*—a stag argent, unguled, or, and semée of mullets, gules.

Motto—Gaudet tentamine virtus. (Virtue rejoices in trial.)

SCENERY AND GEOLOGICAL FEATURES.

"Who digs the mine or quarry, digs with glee!
No slave!—His option and his gain are free:
Him the same laws the same protection yield,
Who ploughs the furrow, or who owns the field."—SAVAGE.

"What spacious veins enrich the British soil;
The various ores, and skilful miners' toil;
How ripening metals lie concealed in earth,
And teeming nature forms the wond'rous birth."—YALDEN.

ALTHOUGH destitute of prospects which excite wonder and admiration, yet the scenery around Morley is pleasing and attractive. The first impressions of a stranger will not prove unfavourable to the district, if obtained, on a clear day, from (say) the graveyard of the Old Chapel, the Railway bridge in Scatcherd's Lane, or the banks of the reservoir in Bruntcliffe Lane, from whence the views are both extensive and diversified, exhibiting a succession of fields and woods, farmsteads and manufactories, church steeples and tall chimneys. No doubt the aspect of the township has been much changed by progressive mining and manufacturing developments, comprising the opening of coal mines, stone quarries, and erection of dwellings; yet its general contour remains unchanged. Scatcherd, writing near half a century ago, says:—"Respecting Morley in a local and picturesque view, I cannot but observe it excels any village hereabouts; and much more any village that I have noticed in the dull uniform scenery of the Midland Counties Perhaps I may be thought partial to the place, but I assure the reader I have no extraordinary reason to be so;—or my taste may be questioned, but that I cannot help. There is certainly nothing so various as taste, but at all events I am not very singular in my opinion, for many of our visitors from the South, and some

settlers from flat countries, are much pleased with the picturesque, if not romantic beauties of Morley—its hills and valleys—its woods and waters—its fine prospects and diversified walks—its pure air and excellent springs—the fine country around it, and convenient distance of the market town." A later writer says:—"If Morley has not the green fields and shady groves—the gardens and conservatories of the South, neither have we the *obsequiousness* and *poverty* which seem to be almost invariable accompaniments of beautiful landscapes and stately homes."

The contour of the township varies considerably, hill and dale being the rule, and a flat surface the exception. On the west the greatest regularity in appearance exists, and the soil under cultivation rests on a somewhat stiff and clayey substratum, while beneath the last-named are beds of sandstone and coal. On the east side the surface undulates, and the mould, little more than a graft deep, is lighter in colour than on the west side, and rests on the cold stiff clay, also having underlying beds of stone, coal, and ironstone. The south and north sides have characteristics in common with the west, so far as regards their mineral wealth.

The coal mines within the township open up an important branch of trade, and find employment for near two thousand persons. The quality of the coal is good, and comprises house, cannel, and engine coals, which find a ready market throughout Yorkshire and Lancashire. The following list gives the names of the mines, the situation, and the names of the owners:—

Dean Hall	Neepshaw Lane	Bedford and Co.
Dartmouth	Daisy Hill	Lister and Co.
Farnley	Gelderd Road	Farnley Iron Co.
Howley Park	Howley	Howley Park Co.
Middleton	Dewsbury Road	Harding and Co.
Morley Main	Albert Road	W. Ackroyd and Bros.
Victoria	Bruntcliffe	John Haigh and Son
West End	Howley	West End Coal Co.

One hundred years ago coal was obtained from several mines in Morley, in a very different manner from that in which it is obtained at the present day; nor was there, at the time of which we speak, the same danger attending the occupation of the miner. The beds of coal then worked were those near the surface; except in one or two instances, where "gin-horses" were employed to raise the coal to the pit's mouth. Instead, however, of being got at by perpendicular shafts, the coal was much oftener reached by means of "day-holes," that is, by an opening

in the ground, the road being by a gentle descent until the coal was reached. At that time coal was obtained in small quantities, sufficient to supply the wants of the then thinly-populated district, and carried by the modes of conveyance, then common, up and down the almost impassable lanes and roads of the township. None of these primitive pits are to be found in work at present; but the colliery proprietors of the present day have often had cause to complain that their predecessors were not so particular in confining themselves to the getting only of the coal which they had leased.

Morley owes much of its commercial prosperity to the coal and stone trades. During the last twenty years its hidden mineral treasures have been sought for and brought to the surface in an abundance that would have astonished our forefathers, and instead of the Hollidays and Bedfords of a century ago sending out their twenty tons per day, we have the descendants of these persons, along with the Ackroyds and the Haighs, sending away by rail thousands of tons per week. There has also been a great alteration in the price of coal. In 1750 house coal was one shilling per ton; in 1790 two shillings and sixpence were paid for the same quantity; while at the present day, the prices at the pit, for this class of coal, range from fourteen to sixteen shillings per ton.

The Morley Main is by far the most extensive of the collieries within the township. Above and below ground are employed several hundred men and boys, and seventy-five horses. Thirteen steam engines are at work, either raising coal, pumping water, working the inclines, sawing wood, or hammering iron. Four of these engines are in the deep pit, working the ropes engaged in drawing the coal to the bottom of the shaft. One of these ropes is 2,400 yards and the other 1,200 yards long. The shaft of the Deep Pit is 153 yards in depth, and 10 feet in diameter, and the shaft of the Little Pit is 125 yards in depth and 11 feet in diameter. These pits were opened in 1855, and in 1872 occurred one of those disastrous explosions which result in a fearful loss of life. While the men were at work, on the 7th of October, and just before two o'clock in the afternoon, an explosion of fire-damp occurred by which thirty-four men and boys lost their lives. This was, by far, the most fearful calamity which ever occurred in Morley.

An important branch of industry in Morley is the stone trade. Rich in coal and iron, the township contains many very valuable and extensive beds of stone. Much of this stone finds its way to London, and in some cases it is packed in wood and shipped to America. We are unable to give statistics as to the amount quarried, but as 500 persons find employment in these quarries, we may reasonably conclude that the

aggregate amount must be considerable. The following list gives the names of the quarries, the situation, and names of the owners :—

Bruntcliffe	Bruntcliffe	Henry Smith
Do.	Do.	Samuel Nelson
Hembrigg	High Street	William Denton
Finsdale	Scotchman Lane	Do.
Stump Cross	High Street	Do.
Finsdale No. 1.	Finsdale	J. Ackroyd and Son
Do. No. 2.	Do.	Do.
Finsdale	Do.	Thomas Clough
Co-operative	Scotchman Lane	Co-operative Quarry Co.
Finsdale	Do.	John Haigh
Morley	Wellington Street	Hannah Pawson

The Morley quarries were first opened about the beginning of the eighteenth century, and for a long time were carried on by Earl Dartmouth, lord of the manor. The stone is handsome in appearance, but rather perishable. Fossil remains have, on several occasions, been found in the stone workings. They consisted, principally, of fossil stems of plants which for ages have been unknown in this kingdom. Scatcherd gives some curious particulars respecting the finding of organic remains within these quarries. He says, "Sometime in the summer of 1824, in a solid block of stone, twenty-five feet from the surface of the earth, there were found eight or ten fossil nuts or acorns. They are *ovate* and *angular* and there can be little doubt are the nuts of the 'Carpinus Betulus' (the large hornbeam). Some of these nuts have assuredly not arrived at maturity when they fell from the tree, and were overwhelmed by that awful catastrophe whereby the 'fountains of the great deep were broken up.' I am satisfied, however, that in England these kind of nuts are indigenous;—that they grew to the full size and came to maturity in what is now Yorkshire; and possibly near the spot where are now our quarries, before *the last* General Deluge, or *great Convulsion of Nature*. I say the last General Deluge, because it appears to me that one deluge will not account for appearances in various parts of the Earth." Scatcherd does not explain what appearances he here alludes to which gave him the *new* idea of two separate and distinct Deluges.

In some parts of Morley the beds of stone have a singular formation, as may be observed near the station of the London and North Western Railway, in the Valley. The line here runs through a deep cutting of solid rock, and, close by the goods-shed, has exposed some very interesting geological phenomena, in the shape of a singularly contorted stratum of flagstone, warped and twisted by some mighty "throw" or dislocation, in the earlier days of mother earth.

AGRICULTURE.

"Honour awaits, o'er all the earth,
Through all the generations,
The art that calls her harvests forth,
And feeds the expectant nations.'—W. C. Bryant

"Agriculture is the most certain source of strength, wealth, and independence. Commerce flourishes by circumstances precarious, contingent, transitory, almost as liable to change as the winds and waves that waft it to our shores. She may well be termed the younger sister, for, in all emergencies she looks to agriculture both for defence and for supply."—Colton.

THE land of the township generally, with one or two exceptions, is broken up into small farm holdings, which consequently are sub-divided into small fields or closes. Morley, at one time, had a considerable agricultural population, and previous to the development of the union cloth manufacture, the cottages were far outnumbered by the farmsteads, and the inhabitants were engaged in an admixture of trade and agriculture. With a few exceptions the land is badly cultivated, which arises from the fact that manufacturing enterprise is rapidly using up the land for other purposes, and partly from the farms being let from year to year; the lease principle, which offers greater inducement to thorough cultivation, not being in operation here to any great extent.

An old lease which we have before us, contains some curious particulars with regard to the holding of land by our forefathers. This document bears date "the tenth day of February, Annoque Domini, 1695," and is "between the Right Honourable Lord Marquis of Halifax, Baron of Elland, of the one part, and Susan Brook, widow, and William Askwith, of Morley, husbandman, of the other part." After describing the property, which consisted of a messuage or tenement with the appurtenances, and eight acres of land, provision is made to reserve to the Earl the "woods, underwoods and trees, mines of coal, lead-oar, and iron-stone and other mines, and all quarries of stone and slate." The property is to be held for twenty years, paying during that term the

yearly rent of Four Pounds and Twelve Shillings, at the feasts of Pentecost and St. Martin, the Bishop, in winter. Then comes the clause :—

"The said Susan Brook and William Askwith shall and will do suit and service to the Court Baron of the said Lord Marquess, to be holden for his Manor of Morley, when and so often as the said Court, shall be summoned to be there held and kept. And also, they shall and will do suit to the mills of the said Lord Marquess, situate in Howley Park, by grinding all such corn, grain, and malt, as they the said Susan Brook and William Askwith shall from time to time use and expend in or about the said leased premises or turn into oatmeal shilling, and shall and will pay for the grinding thereof, all such toll and muleture, as is usually paid by other the tenants and suitors to the said mills."

Provision is afterwards made that the land shall receive proper cultivation, in terms as follows :—

"The said Susan Brook and William Askwith, shall and will lay and spread upon every day's work, with a plough of the said leased premises which they shall plough, grave or rive out, to be sown with corn or grain, twenty sufficient horse-loads of well-burnt and unfaln lime or ten sufficient wain-loads of manure, and shall not take above three crops together, for once so liming and manuring the aforesaid. And shall also lay and spread upon the said premises for the better husbandry thereof, all the hay, straw, fodder, compost, dung and ashes, which shall yearly come, grow, be gotten or bred upon the said premises. And they also, shall and will for every acre of Ley-ground of the said premises which shall be ploughed, graved or riven out to be sown with corn or grain in any of the three last years of the said term, well and truly satisfie and pay unto the said Earl over and above the yearly rent hereby reserved, the yearly Summ of three pounds of like money."

The above notice respecting "Mills" is the second intimation we have of their existence within the township. We should not have been surprised had mention of a mill been made in Doomsday Book as then existing in Morley, seeing that mills for grinding corn had become common about the close of the Saxon period. These corn mills invariably belonged to the Lords of the manors, and the tenants were permitted to grind only at the Lord's Mill, a restriction which has not been abolished in some cases even at the present day.

In Morley, during the early part of last century, on many of the farms, manure was carried into the fields in square boxes or crates, called "Hotts," which hung like panniers over the backs of the horses, and which were generally managed by women. They had doors at the bottom, through which the manure was discharged upon the land; and while one box or pannier was emptying, the other was borne up by an assistant.

The soil in Morley is, for the most part, a heavy loam, on a substratum of stiff clay, and much of it comparatively sterile, little energy or skill

being expended on its improvement. The land is in many cases held by persons engaged in trade, who are supposed to know, by some intuitive instinct, how to purchase and attend to live stock, manage systems of drainage and irrigation, pursue the best rotation of crops and culture of artificial grasses, with the right changes of seed and proper applications of manure. Hence we find that bone, guano, and other artificial manures are seldom used, and the land continues, year after year, in a state of comparative infertility.

Grass and hay are the chief products of the fields, milk production monopolising in a great measure the attention of the farmers, who retail it at threepence per quart. Oats were at one time a favourite cereal, and the crops were for home consumption, as oat-cakes or "haver-bread" was the staple article of diet; and these cakes were suspended, in every house, across the lines of the "creels" under the ceiling. A regiment of soldiers raised in these parts, eighty years ago, took the name of the "Oaten-cake lads;" assuming as their badge an oaten-cake, which was placed for the purpose of attraction on the point of the recruiting sergeant's sword. Scatcherd says that, "united in groups of three or four together at Leeds winter fair, they would purchase an ox, and having made partitions of it, they salted and hung the pieces for their winter food. The broth and 'rashers' which these afforded, with oat-cakes, were a perpetual repast."

In connection with this subject we notice "The Morley Floral and Agricultural Society," which was formed in 1836, under the modest title of "The Morley Floral Society." The first meeting of this society was held in August, 1836, when N. Scatcherd, Esq., was appointed president; Dr. Swinden, treasurer; and Mr. D. Butterfield, secretary. The first show was held in the National School Room, Town End. The number of subscribers was 27, subscriptions £3 7s. 6d., admission to the show 11s. 6d., out of which items the committee gave 20s. as prizes. The expenses were 20s. 3d., leaving a balance in hand of 30s. 9d. The show went on expanding year after year, until in 1866 it had for patrons, earls, baronets, commoners, and men of all classes, with a noble list of nearly five hundred subscribers; an annual revenue of more than £300; a splendid show ground, and 10,000 visitors on the show day. At the present time the show has dwindled to very insignificant dimensions, and lacking the energy thrown into it by Mr. John Jackson, the secretary during the years of its greatest prosperity, it bids fair to become, altogether, a thing of the past.

DOMESTIC ARCHITECTURE,

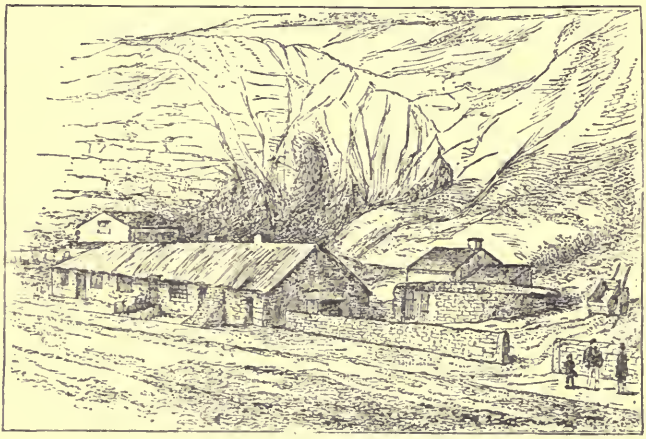
"The grassy lane, the wood-surrounded field,
The rude stone fence with fragrant wall-flowers gay,
The clay built cot, to me more pleasure yield,
Than all the pomp imperial domes display."—SCOTT OF AMWELL.

MOST of the huts, booths, cots, or dwellings inhabited by the peasantry in Morley, centuries ago, were slight structures of one storey, open to the rafters, and divided into "house part" and sleeping room. To construct these, a vertical framework of oaken crooks was inserted in the ground, and pegged well together. The lower portion was crossed with transverse timbers, and the interstices were filled in with laths, wattles, or wicker work, and plastered with clay. The roof was hipped at both ends, and thatched with straw. The door was kept closed or shut with the aid of a "sneck," and was opened or unlatched by means of a finger-hole, or else by pulling the "sneck-band." No preliminary knocking at the door was then expected. Bells, knockers, and patent or other locks were then undreamt of, and visitors, whether "the auld beggar man" or some friend or relation, let themselves in, and as a rule, were welcome to such hospitalities as the inmates could afford. Light was admitted to these homes by a casement window or two, glazed with small lozenge-shaped panes of a greenish hue. Ventilation was generally provided for by a hole in the roof, caused by the wear and tear of the elements; this mode had the disadvantage of leaving a free passage for wet.

Two centuries ago these "homes of the people" existed here, and until the latter part of the eighteenth century were numerous in Morley. They were, indeed, mere hovels, unworthy the designation of "homes," as the following description of one of them (only pulled down about ten years ago, and known for more than a century as "Slack's cottage") will shew. Scatcherd thus describes it:—"This singular building is an

ancient lath and plaster or 'post and pan' cottage. The shaft of the chimney immensely large, with a top of sticks and bindings, being, doubtless, a funnel for the smoke, constructed at an after period, displays the antiquity of the dwelling. But the fire-place is the most surprising, it is eleven feet ten inches wide; five feet two inches deep; and five feet five inches high. In the centre of this space, no doubt, in ancient times, was the skeleton of a rude range; and here around a fire, partly perhaps of coal, but principally of wood, did the ancestors of Slack sit plaiting their straw hats by the light *of the chimney* in the day-time."

In course of time stone was substituted for wood and plaster, but the houses were still only one storey high and had no chambers. Some of these primitive dwellings may yet be seen in various parts of the town, but others have been swept away during the last few years; notably, a



Old Houses, Pinfold, and Town's Quarry.

row which existed upon the site of the ancient ducking pond, and near to the "Pinfold," or common Pound. In order that our readers may judge of these "homes" of the "good old times," we append a view of the cottages last named.

Around these homes of our ancestors stretched the moorland, unreclaimed by the plough or the spade; and fine woods where

"Thick as a forest grew the towering trees."

Here and there on the hills, and in the valleys, were a few houses, of a somewhat better class, with small gardens attached to them, and

generally a patch of land sufficient to maintain a cow; these were occupied by the "maister clothiers," as they were called; for the chief employment of the population, both of Morley and the neighbourhood, was the making of cloth. Nearly every house had its loom and spinning wheel, for the entire manufacture was carried on by hand labour.

When the cloth manufacture began to still further develope itself, houses of a much more roomy, if not of a more substantial character, were built, generally of stone. In these the various operations connected with the "domestic manufacture" of woollen cloth were carried on. The small manufacturers, employing generally only the members of their own families, were also farmers, yet the farming of that day was of a very indifferent character, and was done by the husband and other male members of the family, whilst the wife and daughters, after they had milked the cows and churned the butter, busied themselves in carding, slubbing, and spinning of wool, and preparing the warp for the loom. The warp was then sized, dried, and beamed by the men; and either they, or the females, as circumstances admitted, wove the warp in the loom-house. The number of looms did not often exceed three to a family, and what with the farming, the house work, and the manufacturing, there was generally plenty of employment for all who were able to work,

The farm buildings (outhouses) were chiefly antique, inconvenient erections, sometimes covered with thatch, but oftener with grey slates. Many of these noticeable buildings might be seen until very recently in the neighbourhood of Owlers Lane, Stump Cross, Bank Top, and other parts of the town. The "living part" of these buildings was, as we have already observed, of a roomy character, and consisted of house, parlour, pantry, attics, and loom-house. In the yard, or "fold" as it was called, were the horsing-stock or mount, the dog-kennel, and can-tree; this latter fixture was a portion of a many-armed tree, sunk in the ground. and was intended to hold the clean "piggins" or milk cans.

Of the better class of houses, built in the seventeenth century, and occupied by the yeomanry of the village, we have several good examples left to us. Yew Tree House, on Banks' Hill, was built in 1650 by one Richard Huntington, from whom it was purchased by Miss Waller, daughter of Edmund Waller, the poet. On Banks' Hill is an old house, built during the "Oliver days," which externally bears evidence of its former respectability, while the interior is furnished with some fine specimens of wood carvings, and in all respects it is a fair sample of the type of West Riding houses, inhabited by the more wealthy citizens

in the seventeenth century. Another house, of a still more ancient date than the last-named, is to be seen at the top of Chapel Hill. On the gateway leading to this house there was, until lately, the following inscription:—"*Porta patens esto, Nulli claudaris honesto,*"—O gate be thou open; thou mayest not be shut to any honest man. The first half was upon the pillar of the gateway to the left as we enter; this has been pulled down, but the other pillar, containing the latter half of the inscription, still remains. Tradition says that Mr. Pickering, at one time minister of the Old Chapel, lived here, and after him, and probably until 1695, when he died, one Wyther, an attorney, who lies buried at Batley. Next, probably one Rothwell, a schoolmaster, and after him



Old House and Gateway.

some of the Rayner family. Since that time, one Trenholme, a schoolmaster; and after this person Mr. Overend, a well-to-do manufacturer, and others.

Near to the Old House last mentioned is a specimen of the farm-house common in Morley about the beginning of the eighteenth century. This was at one time the residence of Samuel Clark, a drysalter and well-to-do farmer, who was of some importance in his day, as appears by the part he took in town's affairs. He served the office of Chief Constable in 1760, Churchwarden in 1766, and Overseer of the Poor in 1786. Given to hospitality, this village worthy was accustomed to receive the visits of his neighbours in the old farm-house. In this place, with (in winter) its warm, roaring fire, and where sundry flitches of bacon, oaten cake

and hard wheaten bread burdened the hooks and "creels" of the kitchen ceiling—sitting on the high-backed settle near the fire, with pot and pipe, they would discuss political, parochial, farming, and other matters. The old house, forty years ago, underwent many internal alterations to adapt it to suit the purposes of the village post office, then kept by Andrew Cowburn.

Cross Hall is an antiquated structure, situate on the line of "The Street." It was built in the latter part of the seventeenth century, and is noticeable as being at one time the property and residence of Miss Bosanquet, afterwards Mrs. Fletcher, whose name has become a household word, in the homes of the Yorkshire people especially. Cross Hall, in 1704, was in the possession of Mr. Thomas Hardcastle, maltster, who sold the "messuage tenement and maltkiln, lately builded, and one croft, to Saml. Middlebrook for £103 3s. 6d." In order to show the increase in the value of property in Morley, at different periods, we give the following particulars respecting this estate :—

	£	s.	d.
In 1743, Middlebrook sold to Jeremiah Scott "Cross Hall, one cottage, one maltkiln, one barn, one stable, one garden, one orchard, four acres of land," for	300	0	0
Sold by Scott to Francis Bentley, and by the latter to Wm. Wilcock in August, 1766, for	266	0	0
On the 27th of March, 1769, Wilcock sold to Mary Bosanquet, "Cross Hall, one barn, one cow-house, four stables, two maltkilns, three granaries, one orchard, and one close of land," for	650	0	0
In 1781, John William Fletcher and Mary, his wife, (Miss B.) sold the estate to Henry Preston, merchant, of Leeds, for	1470	0	0
May 22nd, 1832, Henry Preston sold the property to the Rev. A. G. Kinsman, for	1600	0	0
August 2nd, 1836, Mr. Kinsman sold it to Benjamin Walker for	2000	0	0

In 1851, R. H. Ellis, Esq., J.P., of Dewsbury, purchased the estate from William Tipping, Esq., who had married the daughter of Mr. Walker. In 1853, Cross Hall became the property of Mr. J. J. Mallinson, who now occupies the premises. One or two of the above-named deserve a passing notice. Jeremiah Scott was a gentleman of fortune, if one may judge from the memorial of his death—a handsome mural monument in Batley Church. Mary Bosanquet was a lady of distinguished piety. During her residence at Cross Hall she applied an ample fortune to the relief of the friendless, collecting together and

supporting under her own roof an extensive family, composed of the afflicted, the indigent, and the helpless, but chiefly consisting of orphan children. Mr. Henry Preston, who purchased the Hall from Mr. Fletcher, was a merchant at Leeds, and ran the first close carriage in this neighbourhood.

Morley Hall, built in 1683 by Thomas Dawson, Esq., is an old-fashioned, but by no means a pleasing, specimen of the architecture of the times in which it was built. It has a low central portion, flanked by several gabled erections, and at one end a new wing, which, not having the weather stains of the rest of the building, seems somewhat



Morley Hall.

out of keeping with it. It stands on the knoll of a hill, with a broad green meadow in front, sloping gradually down to the village, and is planted at the back with trees. One peculiarity of these trees we cannot pass over. Thirty years ago, quite a colony of rooks inhabited them, and the evening's proceedings and playful manœuvres of this feathered tribe afforded much amusement to the juveniles of those days. In the autumn time, just before dusk, they came in long strings from their day's wanderings, and wheeling round and round in the air, in a playful manner, they made a loud cawing, preparatory to settling down to their rest. The number of these yearly visitants to the Hall is now

much less than formerly, when they were so numerous that to speak of "The Rookery" was equivalent to giving the place its proper name.

During the last thirty years a large number of better class cottages have been built in the town, as well as several good shops; and taking the whole town as a sample, it presents a good illustration of the results of manufacturing activity, as compared with the "jog-trot" lethargy of a century ago. At the same time we enter our humble protest against the retrogressive step now being taken by "builders and contractors," who are, in all parts of the town, running up rows of "back-to-back" houses, built close up to the street lines, without allowing any space for a garden, of even the narrowest town pattern.

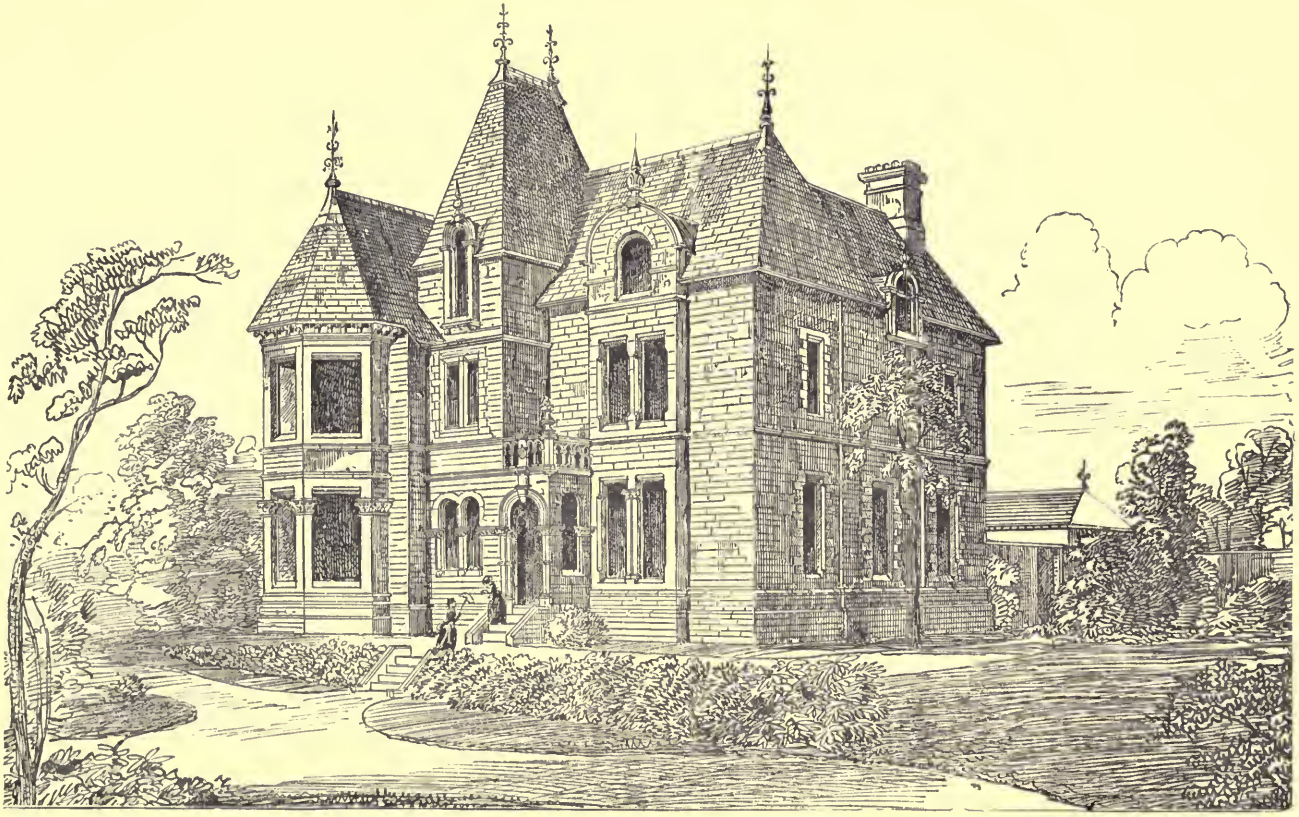
A few modern mansions claim passing attention. Prominent amongst them is Mount Pleasant, the residence of Joshua Asquith, Esq., which



Mount Pleasant.

stands at the foot of one of the "seven hills" of the town. It is, as its name implies, a pleasant spot—a choice corner of the village, and the view thence across the valley to the meadows and woods beyond, and over a wide stretch of picturesquely varied country, including the mansions and grounds of Temple Newsam, is, perhaps, not equalled in the neighbourhood.

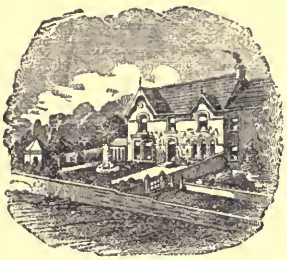
Thornfield House, the residence of William Jackson, Esq., is a good specimen of the class of residences which spring up as a result of commercial prosperity. It has been erected within the last eighteen months, and with its beautiful entrance porch, clustered chimneys, bay



Thornfield House Mr. Geo. Mallinson, Architect, Leeds and Dewsbury.

windows, and commanding situation, is worth notice. From the accompanying view, it will be seen that the residence has all the appearances of substantiality, comfort, and adaptability to the domestic requirements of the successful manufacturer. The style of architecture is an adaptation of Gothic outline with modernised details, and has a somewhat picturesque appearance.

The Morley Hall Estate, tolerably secluded from the hum and bustle of manufacturing life, offers to working people the opportunity of becoming their own landlords, and living in a most healthy and desirable locality. The estate is the property of a limited company, whose praiseworthy efforts to meet the ever-increasing demand for improved dwellings have not, as yet, met with the support and sympathy of the capitalists or working-men which it deserves. Notwithstanding this drawback, upwards of eighty dwelling-houses have been erected on the estate, in addition to several pleasing villas in the cottage ornée style, of which we present a specimen.



Osborne House,

Morley possesses abundance of stone and clay, the latter of which can be cheaply and expeditiously manufactured into bricks, notwithstanding which there is a great lack of cottage houses, as well as of an intermediate class of dwellings.

EXTENT AND POPULATION.

"I love the place, in which my infant sight
Caught the first beams of animating light;
Thy Saxon tongue to polished ears uncouth
In guile unpractised, but allied to Truth;
Thy hardy sons, who know with equal pride
To chase the shuttle or the plough to guide;
Thy thrifty wives, thy daughters ever dear,
Thy hearty welcome to their simple cheer."—ANON.

FROM an old town's book we learn that the township is upwards of two miles long, and about three miles broad. Its superficial area is given in Scatcherd's History as 2,300 acres; William Wordsworth, Esq.'s survey in 1840, exclusive of roads, as 2,699 acres; "White's Clothing District," in 1866, as 2,698; Porter's Directory of Leeds, 1872, as 2,643; and the ordnance survey, the most accurate of all, yields 2,698 acres.

From the scanty memorials accessible, apparently during several centuries the population was but small, and the prosperity of the place at a comparative standstill. No record is preserved of the number of the population previous to the year 1800, but the following tabulated statement of the several censuses taken by Government, shows the modern progressive increase of population:—

Date.	Inhabited Houses.	Uninhabited Houses.	Males.	Females.	Total.
1801	422	—	1094	1014	2108
1811	—	—	1231	1226	2457
1821	—	—	1556	1475	3031
1831	—	—	1921	1898	3819
1841	846	56	2109	1978	4087
1851	1010	26	2439	2382	4821
1861	1427	14	3382	3458	6840
1871	2036	57	4759	4848	9607

Although the rate of increase per cent. in 1841 shews a considerable

decline upon the previous enumerations, this was altered in 1851, and in the ten years ending April 1861, the progress had been singularly rapid, owing to the erection of woollen mills, and the opening out of the coal and stone trades. The population at the present time (1876) is estimated at upwards of 12,000 souls.

The population of Churwell, one mile from Morley, is given below. The area of this township is 488 acres. The boundary stone separating the two townships is in Churwell Lane, nearly opposite the residence of the Misses Crowther.

Year.	Inhabited Houses.	Uninhabited Houses.	Males.	Females.	Total.
1801	127	1	202	300	502
1811	138	9	347	319	666
1821	155	13	419	395	814
1831	204	6	518	505	1023
1841	233	5	607	591	1198
1851	226	27	572	531	1103
1861	319	7	791	773	1564
1871	355	1	856	834	1690

The population of Gildersome, two miles from Morley, is appended. The area of the township is 1120 acres.

Year.	Inhabited Houses.	Uninhabited Houses.	Males.	Females.	Total.
1801	241	5	628	604	1232
1811	278	6	682	727	1409
1821	306	19	799	793	1592
1831	328	4	815	837	1652
1841	387	5	945	972	1917
1851	431	34	1075	1051	2126
1861	558	20	1375	1326	2701
1871	729	18	1790	1698	3488

MEANS OF COMMUNICATION.

"Your late old coachman, though oft splash'd by dirt,
And out in many a storm, remains unhurt;
Enjoys your kind reward for all his pains,
And now to other hands resigns the reins."—GARRICK.

"THE poetry of travelling is gone,—the romance of roadside adventure is at an end. I confess that I love not this break-neck work, this breathless hurrying through the world, this skip-jack, money-making rapidity. It is not characteristic of our nation—it accords not with the heavy tread and sure and stable movements of John Bull. I am one of the few lovers of old fashions: content with the country as God has made it, and with the speed which bore our old forefathers to the grave quick enough, and yet left them time to make their country the greatest nation in the world."—THOMAS MILLER.

PREVIOUS to the middle of the seventeenth century the roads in existence in Morley, as elsewhere, were of the most primitive character, and, except in rare instances, simply footpaths, leading from one part of the village to another, and to the market at Leeds. Many of these by-paths are still in existence, and form public conveniences for business, and healthy outlets for invigorating strolls. In all probability the earliest bridle lane or "sty," or public trackway for horses, carts being then unknown or very uncommon, was a line connecting Morley with Leeds and Thorpe or Middleton, which coming up Rooms Lane, went by way of the "ginnel" on Chapel Hill, and then across what was at that time the Common, on to Dunningley. This is likely, when it is remembered that previous to the enclosure of the common in 1817, the lane or road was of a similar width with that of Rooms Lane of the present, and the "Wide Lane" of this day was, at the time of which we speak, only a "bridle lane." We believe that Rooms Lane still retains all the features which it possessed in the days of "pack-horses," and is a fair specimen of the roads that were to be found in Morley a century ago. In this lane a path still remains, similar to that on which the pack-horses used to travel, it being laid with flags on which the horses could obtain a firm footing. Why this ancient road should, more than a century ago, have ceased to be a

public highway, is difficult to understand, except it was on account of the Leeds and Elland Road having been made, and the old lane thus becoming less useful, or superfluous. Of the days of the pack-horses much that is interesting has been written. In these days of express trains we can form but a faint idea of the sensation that would be caused in village circles on the arrival of these cavalcades; by the musical tingling of the bells on the horses' necks, the clatter of their hoofs on the causeway, and the large packs of goods, like small mountains, on their backs. The village gossips would gather round their drivers to learn what was going on in Leeds, and to listen to the "news of the times" in which they were generally well posted up. Scatcherd has left an interesting communication relative to these travellers, formerly very numerous in these parts. He says:—"I have a faint recollection of them passing through Morley twice a week, on Mondays and Thursdays, as I am told. They were called pack-horses from carrying large packs of cloth, wool, etc., on their backs. These horses and their drivers were the chief conveyances during the middle ages, and down to the times of the great Civil War. By means of them, not only various goods, but letters, and even young Oxford and Cambridge students, were passed from various parts of the kingdom. When I saw the bell-horses at Morley, passing on to Dewsbury and Thornhill, the first horse only wore a bell. The roads were then narrow and rugged, with deep ruts, and the causeways, generally, were single and uneven. The bell-horses always kept this footpath, and forced therefrom travellers of every description, so that on dark nights, and especially in the winter time, the bell of the proud leader was a most useful appendage. These roadsters ceased to travel, sometime, as I fancy, about 1794, but I cannot ascertain the precise date."

With increasing commerce the old roads were exposed to a severity of stress and wear for which they were not adapted, and more commodious modes of transit were forced into existence. Local powers being unequal to the emergency, the aid of Parliament was sought and obtained. The first turnpike was made in England in 1663, but it was not until a century later that other Acts were passed to facilitate the communication between the towns and villages of the West Riding. On the best turnpikes, in 1750, the ruts were deep, the descents precipitous, and the way often such that it was hardly possible to distinguish in the dark the road from the unenclosed common which lay on both sides. The turnpike from Leeds to Manchester ran as follows:—Leeds, through Beeston, up old road at Churwell, and on to Morley Hole, and then up *Neepshaw Lane* to the "Street" or Roman Road; next, along this road

till it reached Adwalton. From the latter village, the way was over Adwalton Moor to Gomersal, and forward to Manchester.

For a long time the passenger traffic was carried on by means of "machines with steel springs," better known as stage coaches. "The Dart, four-horse Post Coach, will run daily from Leeds to Huddersfield, at six o'clock in the evening, by way of Morley, Birstal, etc., April, 1815." The stage-coach was then in its glory, and was described by a great traveller as "the perfection of travel." There are many yet in our town who have a vivid recollection of the ups and downs, the lights and shades, the social variety and freshness of a trip to London or Manchester in these old coaching days. The stage coach was a great improvement upon the locomotion of a century before, when by means of the "social pillion" farmers' horses carried double. In this way the people had to come from Churwell, Gildersome, and many other places to the Old Chapel on Sunday, for at that time none of these villages had churches or chapels; but the people were all united in one common fold under the Puritan pastor at Morley. Every Sabbath day, by way of Neepshaw Lane, Rooms Lane, and other roads of a similar kind, came the clothiers, the farmers, and operatives, with their families, some on foot, toiling along the narrow rugged roads, and miry footpaths, while others, the farmer and his wife, used frequently to ride together on horseback, the "guidwife" being seated behind her lord and master, on what was called a pillion—a kind of stuffed seat. As this was also the way in which they went to market, or came on business to the village—to accommodate those who travelled in this rude fashion, there used to be stone steps, called "mounts" or "horsing-stones" attached to the inns in the village, for the use of equestrians who wished to mount or dismount. Some of these mounts still remain in various parts of the West Riding, and the old fashioned method of "going to market" is yet pursued in some parts of England.

For the requirements of trade, after the pack-horses came the ponderous waggons of the common carriers, with four or six horses to each. In the early part of the present century "The Lodge" near St. Peter's Church was occupied by George Mitchell, who was the principal carrier between Leeds and Manchester. At that time the traffic upon this turnpike road was considerable, and the "Swan," now the "Dartmouth Arms," was a well-known stopping place, noted for its high character and good accommodation. Not only was it the head-quarters of the "Dart," but it was also patronised by the innumerable stage-waggons, post-chaises, flys, and other vehicles which then lined the road, presenting an appearance of liveliness which would form a

strange contrast to the quietude of the road during the last thirty years. Nearly a century ago, a better picture of an English way-side inn than the "Swan" presented could scarcely have been found; and it would be a matter of some difficulty to point to any other spot in our town which, at the time we have alluded to, could furnish a better photograph of the rural life of its inhabitants. In the olden times, ere the railroad had penetrated through the very heart of the village, it was the meeting place of all the idlers in the neighbourhood, attracted thither by the horn of the guard of the stage coach, which every evening stopped at this noted hostelry, and from whose passengers, as they replenished the "inner man," the news-loving villagers gathered information of what was passing in the "Town," as Leeds was then called. The interior of the "Swan" is worthy of notice. The kitchen or principal room was a



Carrier's Waggon.

large old-fashioned apartment, with the indispensable "long-settle," which every evening was noticeable for the variety of its occupants. The travelling packman, the regular tramp, having a home nowhere, and a home everywhere, whose life must have derived its peculiar attraction from its endless change of scene; the farmer's man resting after his day's toil; the operative glad to find excitement anywhere; the gamekeeper and others which we cannot stop to enumerate—all gathered around the cheerful hearth. On the afternoon of market day, the various carriers belonging to the neighbouring villages drew up their teams, at the door of the inn, as they return heavily laden from market; and as they relate the "news" to the assembled rustics, they are joined by "old Michael," the master of the house, who, having been to market himself, is very civil and communicative. Over the long-settle, and

nailed to the wall, you may observe a board on which is painted, in conspicuous letters, the following warning :—

> "Since man to man is so unjust,
> One scarcely knows what man to trust ;
> I've trusted many to my sorrow,
> So pay to-day, I'll trust to-morrow."

But our village inn was not only visited by numerous and varied individuals of the locality itself, but occasionally strangers, who had been to visit Howley, and other picturesque places in the neighbourhood, would drop in to wait the departure of the coach, and for these better accommodation was provided in the parlour, with its high backed chairs, dimity curtains, and glass cupboard, full of antique gaily-painted china.

At the present day, in addition to the facilities for traffic afforded by "common carriers" to Leeds, and goods traffic by rail, two lines of railway compete for the transit of passengers. The Leeds and Manchester (L. & N. W.) Railway, with a station in the township, was commenced in 1845. The line is through the very heart of the town by a tunnel, commencing about one hundred yards from the station house. The following particulars respecting this tunnel may not be uninteresting. It is in length 3,370 yards, or nearly two miles. The extreme breadth is 26 feet, and the height 26 feet. The tunnel is nearly level throughout —the fall being only what is required for its proper drainage. In executing the works, twenty-three working shafts were used, besides four permanent shafts. At one time workmen were employed at forty-eight different places. Eleven powerful steam engines were at work, fifteen double horse-gins, three hundred and thirty horses, and two thousand workmen. The Act for its construction was obtained in July, 1845, and the tunnel was opened in about three years from that time. The first stone of this stupendous undertaking was laid on Monday, the 22nd of February, 1846, and was made the occasion of considerable festivity and display. In August, 1848, the key-stone of the last arch of the tunnel, at the north or Morley entrance, was laid by Mr. Grainger, the principal engineer. The line was opened to the public on the 18th day of September, 1848, but owing to the high rate of charges, omnibuses continued to ply between the village and Leeds for several years after that time. The goods, as well as the passenger traffic, is now very large. In the article of coal only, more than eight thousand tons are often sent by rail from Morley alone in one week; and the goods warehouses at our village stations daily receive large quantities of wool, rags, mungo, and other materials required by our manufacturers. The Great Northern Railway, passing along the western boundary of

the town, has a station near Hungerhill, opened in 1858; and this line has placed several important West Riding towns within easy access of Morley.

In the matter of postal arrangements, Morley has made considerable advances upon the primitive foot messenger who, less than a century ago, performed the duty of post-master. Fifty years ago, one Betty Hartley acted as post-mistress in a humble one-storey cottage, on Banks Hill, at its junction with Chapel Hill. The letters at that time were called for every night and morning by John Cowburn, who, coming from Adwalton, collected them from all the villages on his way to and from Leeds. In the times preceding these, it was the custom for them to be collected from every house by a person called the "Foot Postman," who, walking through the village, blew a horn, the sound of which, when heard, brought forth the people to him with their letters, or prepared them to be on the look-out for some long-expected communication. A writer says:—"The family of the 'Hornblowers' was pretty numerous in these days, and one of the number at Morley was the village postman. It is a usage as old as Shakespeare's days, but quite discontinued here now." In the *Merchant of Venice*, Act. 5, scene 1, Launcelot says:—

"Tell him there 's a horn come from my master full of good news."

It may be interesting to note that, fifty years ago, the following were the rates of postage from Morley to the following places:—Leeds, 4d.; Huddersfield, 4d.; Manchester, 7d.; London, 11d.; Ireland, 1s. 3d.; America, 3s.; France, 2s. 1d.; Germany, 2s. 7d. At the present time the post-office, in Queen Street, is a most important public institution, and is ably presided over by Mr. Roger Fenning Sleigh. In addition to two despatches and two arrivals of letters daily, there are money order, savings' bank, and telegraphic departments, and office for the sale of stamps, as well as issue of licenses.

LOCAL GOVERNMENT.

"'Describe the Borough'—though our idle tribe
May love description, can we so describe,
That you shall fairly streets and buildings trace,
And all that gives distinction to a place?
This cannot be; yet moved by your request
A part I paint—let Fancy form the rest."—Crabbe.

FROM various records in our possession, we learn that from 1665 to 1860, or thereabouts, the maintenance of the peace of the township was vested in the "Constable," a most important public functionary, elected annually at a town's meeting, and the appointment subsequently confirmed by the Justices of the Peace. In 1693 Morley was the head of a division of the Constabulary, and the following notice relating thereto is from the Sessions rolls.—

Chief Constable for Hundred of Morley, appointed at the Sessions, Edwd. Langley, Hipperholme, Esq., nominated 1693.
William Rawson, of Bolling, nominated 1696.

With reference to the appointment of the first named gentleman, we find that a letter was sent to the justices, to the following effect:—

"Gentlemen,

Mr. Edward Langley of Hipperholme who wee presume is known to some of yw was this time two yeares sumoned to bee Cheefe Constable for the Division of Morley, yw were pleased to excuse him then from that Office Hee haveing buisenes of great concerne of his owne to follow and promising hee would succeed Mr. Dearden who was then made Chiefe Constable if yw should think fitt. the psons Mr. Dearden nominated for yw to appeare of were Mr. Edward Langley Mr. Thos. Holdsworth Mr. John Whittell Mr. John Ramsden we doe desire yt yw will giue order that hee may be sworne We are

Yr. Humble Servants

Apl. 20, 1696. Thos. Horton. Gilbt. Rigby.

The last named were justices of the peace, residing near Halifax.
The duties of the village Constable, a century ago, were by no means of

an easy character. In addition to the protection of property and life, numerous other matters required his vigilant supervision. The management of the Old Chapel clock was in his hands, and constant reference is made in the town's accounts to payments connected therewith. In 1752, John Clark "paid 8s. 1d. for mending klock and candles, and 1½d. for oyl." In 1781 the sum of "13s. 4d. was paid for winding the klock up." This sum seems to have been the fixed yearly amount, paid for more than half-a-century, to the important public officer, who was intrusted with the useful task of giving "Greenwich time" to our ancient villagers. The "testing of the weights" was part of the duty of the revenue officers, a century ago, and at this performance the constable was expected to be present. In 1761, Joseph Crowther, the then constable, was more than usually generous to the Government officers, for we find that his account was objected to by the vestry meeting, the item being "12s. 6d., which was expended in treating the people who try the weights, which is disapproved of, and will not be allowed in future accounts." The accounts of the Constable were audited yearly, and the following is a sample of such accounts and audit:—

October 4th, 1752. Accounted then with Saml. Webster, Constable for the year last past:—

	£	s.	d.
And he has recd. by one Assessment	10	15	3¼
And he has disburst as appears by the particulars of his accts. ...	9	17	1
Remains due to the town	0	18	2¼
Paid the same time to Jos. Hague	0	9	11½
And paid into Samuel Rayner hands (of wch. 8s. 1d. was paid for mending Klock and Candles, also 1½d. for Oyl)...	0	8	2½

Allowed by us, Thos. Hopkins, Saml. Reyner, Jos. Rayner, Jos. Webster.

April 10th, 1761. Accounted then with Samuel Clark, Constable for the year last past:—

	£	s.	d.
And he has recd. by Two Assessments	27	7	2¾
And he has disburst as appears by the particulars of his accounts ...	21	14	4¼
Rest due to the Town	5	12	10½
Which was immediately paid to Joseph Crowther, the succeeding Constable, out of wch. the sd. J. Crowther immediately paid to Joseph Haigh for looking after the Chapel Clock	0	13	4
	4	19	6½

The following are the most noticeable particulars of the disbursements of the Constable for the year 1781, and we feel sure that it would afford

instruction, as well as amusement, to the younger portion of our readers, if they would try to ascertain the meanings of the items for which the various payments were made :—

1781.		£	s.	d.
October 10.	Adwalton Court Expenses	0	18	7
,, 20.	Journey to Wakefield—paid for Warrants...	0	6	0
,, 26.	Three Passingers	0	0	6
Nov. 5.	Paid to Nathaniel Slack for Ringing	0	1	0
,, 25.	Paid for winding the Klock up	0	13	4
January 6.	Journey to Wakefield for the Crouner	0	1	0
,, 7.	Funeral expenses for Mr. Balmforth	0	4	0
,, 12.	Melitiah Bill paid	0	5	0
March 2.	Journey to Wakefiald to sign York Castle Bill	0	2	3
,, 3.	An Inquest at East Ardsley	0	11	5
April 6.	Bridg Money	7	2	4
,, 16.	Tobacko and Candles	0	0	7
,, 28.	Going a Whindow Peeping	0	5	0
July 7.	Journey to Wakefield to fetch the Dublicates	0	4	4
Sept. 5.	Sesment signing	0	1	0
,, 18.	Paid for Weighing	0	5	0
,, 21.	Paid Ben Fosterd for blowing the Horn	0	0	6
,, 24.	Tobacko and Pipes	0	0	8
Dec. 7.	The Chapil Klock Bands	0	8	6
January 17.	The Fine and Loosing...	13	4	8

We shall endeavour to give an explanation of some of the above items; for the others, we leave them for the ingenuity or research of our readers :—

The "Melitiah Bill" was for expenses incurred in balloting for the Militia, and concerning these allotments many incidental notices occur in the "Town's Book,"—the first in 1757, when, in September of that year, the following were ballotted, viz., Nathaniel Rayner, David Mitchell, John Coats, Nicholas Morris, and Joseph Judge. The following persons were ballotted in the years as follows :—

1759.	July 9.	Samuel Webster, Joseph, son of Nathl. Webster, and Saml. Crowther.
,,	Sept. 9.	Edward Fletcher, William Wilson, and Charles Broadbent.
1760.	Oct.	Jno. Binks, the son of John Binks.
1762.	Apl.	Jeremy Ackroyd, Jeremiah Walker, John Dodgesou, John Alred.
1763.	Oct.	John Rhodes.
1766.	Apl.	Thomas Sugden, served for himself; John Lister, jun., James Bilsberry, and John Milner, son of Matthew Milner.
1767.	May 12.	William Stuart, served for himself.
1770.	Mar. 31.	Samuel Waring, clothier, Thomas Roberts, Geo. Brook, and James Wilson.
,,	May 24.	Wm. Banks.

1773.	Apl. 29.	John Lister, son of Wm. Lister, sen., John Whitley, John Garnett, John Robinson, and Thomas Crooker.
1776.	Mar. 18.	Wm. Gloodhill, William Tempest, Wm. Scott, Wm. Bradley, and Matthias Murgetroid.
1779.		John Lawson, Joseph Watson, John Leathley, John Hey, and James Stanhope.
1782.		John Smith, staymaker, and John Westerman, breeches maker.
1783.		Benjamin Ellis, son of Moses Ellis, Wm. Scatcherd, and Jno. Jackson.
1785.		Jno. Scott, Abm. Fittan, Saml. Asquith (comber), Wm. Smith, (clothier), and Jonas Hartley (smith).
1787.		Elijah Brook, Chris. Milner, Benj. Ellis, and Arthur Hemsworth, worstedman.
1793.		Joseph Davinson, Richard Savile, Jno. Mortimer, William Aldred, and James Fox.

In 1796, when Bonaparte threatened England with invasion, the inhabitants, fired with patriotism, revived with increased power the militia system, and seventeen persons were balloted as a supplementary militia, and Henry Preston, of Cross Hall, was appointed one of the Provisional Cavalry. At that time clubs for providing substitutes for those ballotted were held at one or two public-houses in the village. The expenses of volunteering, recruiting, and of the army of reserve fell heavily on the ratepayers. The militia account in 1801 was nearly twenty pounds, whilst the payments on behalf of the militia and army of reserve, in 1803-4, were more than sixty pounds.

Whilst on the subject of the militia, we may note that, in 1680, a law was in force, that, every person who had £50 a year arising from property, or had personal estate amounting to the sum of £600, were bound to furnish one pikeman or musketeer to the militia then being raised. The militia was at that time the only force England possessed, and its strength was estimated at 130,000 persons. In the muster roll of Sir Michael Wentworth's regiment, raised in the before-named year, we find the following names from Morley:—

"Matthew Scatcher and Tho. Craister, Musketeers."

The dress of a musketeer consisted of a steel morion, a good combe cap, a gorget for the neck, and a pike-proof cuirass. The musket barrel was four-and-a-half feet long, and the stock of walnut or beech wood. In later times Morley has taken its due share in the defence of the country, for at the time when the revolutionary war broke out with France, our gallant Captain Webster and others, the inhabitants of this village, distinguished themselves by their loyalty and patriotism. The Morley cavalry, raised and equipped without any expense to the country, was

no disgrace, it is said, to the numerous regiments who were reviewed by General Cameron, on Chapeltown Moor, on the 25th of June, 1795. The martial spirit of the men of Morley seems to have departed, for the present Volunteer movement throughout England has met with no response here.

The "Adwalton Court Leet." The word "Leet" comes from a Saxon word which means a *little court*, and a Court Leet is out of the Sheriff's turn. The Court Leet was held for Morley twice a year, in April and October; many of the duties now performed by the magistrates then devolved upon the Leet jury. The following may be taken as a specimen of the offences which were brought before the Court, and the fines adjudged. Heavy fines were imposed upon unruly tempers, gaming, allowing persons to play at cards at night. For an assault where no blood was drawn, the fine was generally 3s. 4d.; where blood was drawn, 10s.

In further explanation of the Constable's account we note that, the "Passingers" to whom money was given were, in some cases, persons passing through the town as paupers, but small sums were also given to "gentlemen" and "gentlewomen" who, in going from town to town, held licenses to beg. In some cases, even scholars of the Universities had these given to them by the heads of the Universities.

The "Bridg money" was the proportion levied upon Morley by the County justices, for the repairs of the bridges throughout the Riding. By an Act, 22 Henry VIII., c. 5, the various townships in the different Ridings were compelled to keep the public bridges in repair:—

"With the repairing of a decayed bridge, four justices, one being a quorum, may tax the inhabitants and make collectors and overseers for repayring of it; and appoint surveyors, and exact an accompt of them, and if they refuse so to do, the said justices may make out warrants against them, returnable at the Quarter Sessions."

The next item, "Tobacko and Candles," is more easily understood, for whilst the latter would be indispensable, the former would doubtless often prove a soporific in the discussion of town's affairs in these troublous times.

"Whindow Peepers" were the persons appointed to assess the amount to be paid for "window duty" in the days when this obnoxious impost was the law of the land. When, periodically, it became noised abroad that those officials were assessing, people became fidgetty and alarmed, and many a useful old window was blocked up, as the farmers, even when their rental excluded them from the operation of the law, believed they should, somehow or other, be made amenable to the duty.

Dairy windows, when filled in with lattice work in lieu of glazing, were exempt; hence the word "Dairy" was inscribed over windows in many houses in Morley.

The custom of "Blowing the Horn" was very common a century ago, and by it the apprentices and labourers were aroused at five o'clock in the morning in summer, and at six in winter, and it is said that "so shrill were its blasts, that no excuse was allowed to the lazy on the plea of not having heard it."

The "Ringing of the Bell" on Guy Fawkes' day was then practised; but we may mention that it was customary at that time to ring it on the occasion of every town's meeting.

Amongst the other duties pertaining to the office of Constable, was the custody of the Village Stocks—the old-fashioned panacea for reforming swearers, drunkards, and desecrators of the Sabbath. This crazy wooden machine stood near the gates of the Old Chapel burying ground, and was removed about sixty years ago, the use of them having been abandoned many years before.

In former days, when troubles were abroad in the land, the Constable was assisted in his duties by a local body of watchmen, known as the "Watch and Ward," who were provided with long spears, staves, and other means of defence. Some of these are still to be found in the possession of our townsmen, but were formerly kept in a room at the Town's school, amongst other public property. That property in 1816 consisted of the following articles:—

"Inventory of the Weights, Measures, etc., belonging to the Township of Morley, taken this 30th day of December, 1816, and delivered to Wm. Marshall, the present Constable, by Wm. Wilkinson. 2 Constable's Staves; 1 Pair Handcuffs and Lock; 1 Beam, Scales, and Standard; 2 Eight Pound Weights; 1 Four Pound Weight; 1 Three and a Half do.; 1 Stroke Measure and Roller; 1 Pint Wine Measure, and 1 Jack Do.; 1 Pint Ale Measure; 1 Vagrant Whip.

Signed W. WILKINSON.

Morley was included within the County Constabulary jurisdiction in 1860, and subsequently the protective vigilance of the new police force was introduced. A sergeant and five officers are now stationed in the township. Formerly prisoners were taken to Dewsbury, a distance of four miles, as soon as apprehended, but in 1873 a county constabulary station was erected in New Street. It is a compact stone edifice, containing separate lock-ups or cells for males and females, with office and residence for the sergeant. In addition to the nightly patrol of the police, a private watchman is kept at most of the mills and manufactories.

The parochial affairs of the township, for upwards of two centuries,

have been vested in the "Overseers of the Poor," annually elected at the town's meeting, their appointment being confirmed by the magistrates. As complete a list as possible of the Overseers from 1700 to 1876 will be given in Appendix I. We trust that our readers will not look upon this list as a mere dry catalogue of names, devoid of any interest. It is in truth an enumeration of the oldest families in the township, for a period of nearly two hundred years, and as such is of some historic value. We believe it to be desirable, and it certainly is pleasurable, to be able to trace our ancestors back through the centuries, to recount their virtues, and in some measure to unravel the intricacies of the times in which they lived. It is worthy of remark that in this list we find nearly all the old names which exist amongst us at present. We have the Dixons, the Scatcherds, the Websters, the Rayners, and the Asquiths in abundance, along with others equally familiar.

In connection with the office of Overseer, it will be interesting to look into the history of Morley, in respect to its rating. The amount raised in 1751 was as follows:—Poor Rate, £54; Highway Rate, £12; Constable Rate, £14; and Church Rate, £15; making a total of £92. In 1791 the poor rate had materially increased in amount, being £382, and the payments from this sum included, besides militia expenses and relief moneys, such items as coals, shoes, clothing, oatmeal, corn, and rent for the poor, burial fees for paupers; paid with apprentices, medicine, etc. In 1801 the poor's rate amounted to £1,079, levied by several assessments, the total of which was 13s. 6d. in the pound. (The present amount of assessment is 1s. 6d. in the pound.) The increase in the rateable value may be taken as a practical indication of the growing prosperity of the town. In this respect we find that in 1781 the property assessable was £1,333; in 1815, £5,964; in 1841, £10,831; in 1865, £26,589; in 1876, £45,457.

Previous to 1700, Poor Laws were unknown in Morley, and after the Legislature had passed these measures, Morley, for a long time, dealt with its own poor, and the amount required for their maintenance was very small, and collected, as it was required, in small sums or *leys*, from the ratepayers in the township.

The first, and indeed the only, Poorhouse in Morley was established about 1730, and consisted of two or three one-storey cottages, situate on the site now occupied by the offices of the Local Board. This site was granted to the town's authorities by the Earl of Dartmouth, lord of the manor. In many cases the poor were employed to make up articles of clothing, and in other ways to assist in their own maintenance.

All the respectable inhabitants in Morley were bound to take

apprentices, with whom they received a small premium, or pay a fine of £10. Persons in receipt of parochial relief had to "wear upon ye right sleeve of their upper garment a badge, being a large Roman P, with the first letter of ye parish or place, cut in red or blue cloth, as ye churchwardens or overseers should appoint, upon pain of having their relief abridged or withdrawn, or being sent to ye house of correction for any time not exceeding 21 days; and if any churchwarden or overseer should relieve any such person not wearing such badge, he shall forfeit 20s., one-half to go to ye informer and the other to ye poor." A "List of Persons' Names who have had Town or Parish Apprentices, from 1710 to 1802," to the number of 188, appears in an old Town's Book in my possession. In 1775, it is recorded as follows:—"Recd. of Alice Halstead, Widow, £5 15s. 6d., in lieu of a Town's Apprentice. Another entry is to the following effect:—

"March 5th, 1759. Whereas, Willm. Worseman, a poor child, being put Parish Apprentice to Saml. Fozzard, and he, the said apprentice, being set at liberty by Two of Her Majesty's Justices of the Peace, and there being a considerable charge about the sd. apprentice wch amounts to £1 8s. 6d., and now the said Saml. Fozzard does hereby agree to beare half of the charge and the Constble. the other halfe. And for that the said Saml. Fozzard is to be freed of a Parish Apprentice, for seven years next ensuing the date hereof."

A century ago the following scale of allowances was agreed to be made to "such officers or other persons who went away on town's affairs:—To Wakefield, 1s.; Birstal, 4d.; and Bradford, 1s." The expenses to Adwalton were included in the Court fees. Morley was at that time still held of the Crown as parcel of the Honour of Pontefract, and the Court Leet was held at Adwalton. To this Court the Constable was required to summon all the king's tenants and such freeholders as were required to do "suit, service, and fealty." Notwithstanding the allowances above-named, some extravagant overseer occasionally exceeded the limits, for we read that, in 1768,

"John Webster, Freeholder and Hireling under Samuel Crowther, charged Three Shillings and Sixpence for going to Cottingly, being the first person ever Acted in so scandalous a manner."

Under the old system of management of town's affairs, the ratepayers are often to be found regaling themselves with "ale and tobacko" at the town's meetings, and paying for it out of the poor's rate. Among other uses to which the money thus collected was put, we find payments for Godfrey's cordial, medicine, coffins, and burials; binding apprentices; searching the town for "vagrom men"; fetching back runaway

apprentices; paying for loom hire; allowances to "passingers," tramps, or vagrants; purchasing sparrows' heads at a halfpenny each; and buying articles of clothing and furniture for paupers.

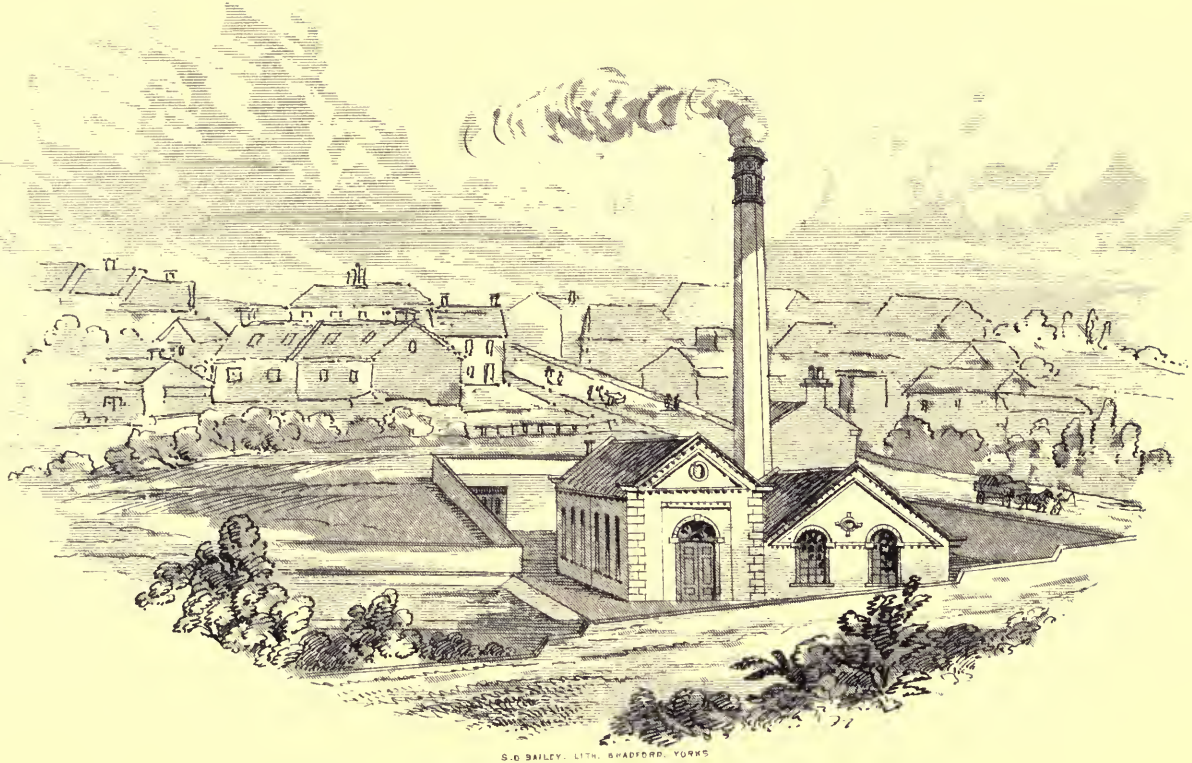
The first Surveyors of Highways for Morley, of whom we have any record, were John Atkinson and Thomas Asquith, elected March, 1700.

The assessment for the Highways for the year ending May 27th, 1751, amounted to £12 2s. 6d., and the disbursements to £11 7s. 10d. Of turnpikes in Morley at that time there were three miles and three furlongs; and of other highways three miles and six furlongs. In a "highway rate made upon the inhabitants of Morley to defray the disbursements of Christopher Milner, Benjamin Clark, and William Lister, Surveyors of the Highways, August 28th, 1794," we find the following list of ratepayers, whose rates at one shilling in the pound amounted to over twenty shillings:—

	£	s.	d.
Mr. Whitley, Howley	5	14	0
Joseph Dixon	2	3	0
Mr. Wetherill	1	16	9
Lord Dartmouth	1	11	9
Mr. Lister	2	6	0
Julius Mortimer	1	6	0
Robert Dixon	1	3	3
Widow Birtby	1	0	0
Widow Webster	1	7	0
John Wilson	1	3	0
Thomas Crooker	1	9	0
Thomas Hemsworth	1	1	0
Peter Hepworth	1	0	6
With smaller sums making	66	15	3

In 1817, on its being shown, to use the words of the preamble, that "there are several commons or parcels of waste land, called Upper Common, Low Common, Bruntcliffe Common, and Street Common, in Morley, which in their present state are incapable of any improvements, and it would be of great advantage if the same were divided, and specific parts thereof allotted unto and among the several persons interested," an Act of Parliament was passed for enclosing the same: Nicholas Brown, Esq., of Wakefield, being appointed commissioner for carrying the Act into execution.

From the survey made, the waste lands amounted to 119a. 3r. 36p. In the first place, 8a. 3r. 39p. were reserved to Earl Dartmouth as lord of the manor, "in lieu of, and in full compensation for, all such his



S.O BAILEY. LITH. BRADFORD. YORKS

MORLEY WATERWORKS, PUMPING STATION, CHURWELL.

JAS. LUMLEY, C.E. BRADFORD.

right and interest in and to the soil, lands, and ground only." From the remainder a number of public and private roads were taken, full particulars of which are set forth in the award; also four public watering places for cattle, and three quarries, were ordered to be left "for the use of the public highway surveyors and their successors for ever." From the remainder, 24 acres were sold to defray the costs incidental to obtaining the Act of Parliament, and other expenses connected with the enclosure. The 24 acres were sold, mainly, from the Low Common lands, and the principal purchasers were John Wordsworth, Benjamin Clark, Joseph Snowden, William Dixon, and Captain Webster. The remainder of the commons were allotted amongst the principal freeholders in the town.

In the year 1862, the supervision of the highways, along with other responsible duties connected with the general management of the town's affairs, were vested in a Board formed under the Local Government Act. The sanitary state of the town had long been exceedingly defective, the streets were not lighted, and the roads in a most unsatisfactory condition. A most fatal fever was raging in the town at that time, and, indeed, one result of inefficient sanitary arrangements was, that Morley was visited by any and every epidemic that prevailed. As in 1849, when the cholera made sad havoc in our midst, a committee was appointed "to relieve the distress caused by the visitation, and, if possible, to adopt measures to prevent a recurrence of the unusually fatal fever." The committee consisted of Drs. Ellis, Hirst, King, and Gisburn; Messrs. Thomas Scott, Edward Jackson, William Smith, jun., Joshua Swainson, Joshua Asquith, and Samuel Scatcherd. At the close of their labours, they presented a report on the sanitary state of the township, which served as the basis for future operations. This report directed attention to the high death rate for many previous years, which was attributed to the defective state of the main drainage, and to the want of a proper supply of water; the quality and quantity of that which was used being found to be sadly deficient.

This resulted in the determination, on the part of many of the leading inhabitants, to place the town under the operations of the Public Health Act, and at a most uproarious parish meeting, held on the 7th February, 1862, Henry Webster, Esq., churchwarden, in the chair, on the motion of N. Dixon, Esq., seconded by Dr. Ellis, "That the Public Health Act be adopted," the proposal was rejected, only sixteen hands being held up in its favour. Nothing daunted, the friends of the Act demanded a poll, and worked so strenuously to achieve success, that at the close the number of votes in favour of the adoption of the Act was 633, whilst

against it there were 480, leaving a majority in favour of adoption of 153. No event during the previous quarter of a century created such an amount of excitement amongst the inhabitants of this place as the attempt to introduce the Local Government Act of 1858.

At the election of the first Board, great efforts were made by the opponents of a Board to return men pledged to a stand-still policy, but in this they were happily frustrated. The successful candidates, all in favour of the Act, were :—Messrs. Daniel Hinchcliff, Andrew Cowburn, Samuel Scatcherd, Joseph Webster, N. Dixon, Ed. Jackson, Joseph Rhodes, Joshua Asquith, Thomas Garnett, William Dixon, Thomas Watson, and Joseph A. Haigh. Mr. Daniel Hinchcliff was appointed chairman, Mr. T. A. Watson, clerk, and Mr. Samuel Stead, collector.

The proceedings of the Board, from its formation to the present time, have been watched with the greatest interest by the ratepayers, and their public acts have often been severely criticised. After being in operation for fourteen years, there is at the present but one opinion, as to the necessity of the measures taken in 1862.

These measures have been as follows :—First.—An ample water supply, obtained from the Leeds Corporation, and which is pumped up from the boundary of the borough of Leeds, at Churwell, to the storage reservoir at Bruntcliffe. The waterworks were necessarily costly, and the outlay to the present time is close upon £15,000. The inauguration of the works took place on the 12th of June, 1869, and was made the occasion of an imposing demonstration. Second.—A thorough drainage of the town was undertaken, at a cost of £6,000, and the lighting and paving of the streets have been so far satisfactorily performed. The survey of the town, and preparation of plans for the use of the Board; the carrying out of the water supply and the superintendence of the drainage, was entrusted to James Lumley, Esq., C.E., of Bradford.

To carry out these improvements, the sum of £30,000 has been borrowed on mortgage of the rates; and their annual cost to the town, including the payment of £2,827 for interest and instalment of the loans; £460 for public lights, and £3,125 for paving and repairs to highways, and miscellaneous expenses, average about £7,000 a year, and is an investment for which Morley has reason to be thankful.

The result of all this has been that the death rate is much lower than it was twenty years ago, and whereas at that time the number of houses and shops unlet was considerable, at the present, and for some time it has been extremely difficult to obtain either in eligible situations, and the want of additional house accommodation is strongly felt.

The present rateable value of the township is £45,457 15s. 3d., and



Offices of the Local Board.

the Local Board Rate at 3s. in the pound on buildings, and 9d. in the pound on land, realises the sum of £4,860 5s. 7d. The receipts and expenditure of the Board for 1874-5 were as follows:—

	£ s. d.	£ s. d.
Amount received in Rates		5648 17 10
Paid for Lighting	459 17 11	
Interest on Loans	1427 17 9	
Repayment of do.	460 0 0	
Highways and extra paving	3125 11 1	
Establishment expenses	506 19 6	
Contagious Diseases...	15 3 0	
		5995 9 3
Water Account.		
Paid Leeds Corporation	2235 5 0	
Wages...	256 0 0	
Coals	227 16 0	
Incidentals	157 11 4	
Interest on Loans	1032 0 0	
		3908 12 5
Water rents received		3606 7 7

In November, 1866, the foundation stone of a building for the use of the Local Board, was laid by Alexander Scott, Esq., then chairman of the Board, The building is in the Gothic style of architecture, and is situate in Queen Street, a little above Morley House. The building contains, on the ground floor, offices for the clerk and collector to the Board, and also for the assistant overseer of the poor. The upper storey is used as the Boardroom, and is 28 feet long by 18 feet wide, with open decorated roof. At the south-west corner of the building is a square turret, broached into an octagon 51 feet high, and in this is the staircase leading from the ground floor to the Boardroom. George Mallinson, Esq., of Leeds and Dewsbury, prepared the plans for the building. On pulling down the old cottages, standing on the site, the workmen found, carefully embedded in the wall, a large shoe buckle of very ancient date. A few years ago, during a gale of wind, the ornamental buttresses upon the turret were blown down, and other damage done to the building. With a disregard of the unsightly appearance caused by the absence of the ornamental portion of the turret, the Board have done nothing as yet to remedy the glaring defect, but, on the contrary, have allowed the carved stone work to be used as a decoration to the rockery of a private dwelling house.

SOCIAL CONDITION AND HABITS.

"People methinks are better, but the scenes
Wherein my youth delighted are no more.
I wander out in search of them, and find
A sad deformity in all I see.
Strong recollections of my former pleasures,
And knowledge that they never can return,
Are causes of my sombre mindedness."—Anon.

IN speaking of the inhabitants of Morley, who "lived and moved and had their being," in the place, when it was but an obscure village, we may remark that they partook a good deal of the character of their surroundings. Bred amongst the hills, woods, and moors which surrounded their homes, with their diet of oatmeal porridge, of which they were not sparing, they were a much stronger race of men and women than the present.

Of the domestic appliances of those days, we know that they mainly consisted of boilers, flour and meal "kists," oat-cake creels, and the indispensable "delf-case." Oatmeal or water porridge was eaten twice a day, but oat-bread or haver-bread (from the Saxon *hafer*, oat,) was the principal "staff of life" among the people who dwelt in Morley. It was made by the meal being mixed into a species of pottage, and afterwards clapped or rolled into thin unleavened oblong cakes, which, when baked, were laid up either in the aforesaid "kists" or closets, or oftener, put on a "creel" under the ceiling of the room. One or two butchers satisfied the requirements of the whole community. At that time the township could not boast the possession of a dozen iron ovens, but brick ones and "bak-stones" were common, both in farm-house and cottage. Wheat was boiled, sweetened, and eaten with milk, and was called "frummetty," and barley bread was eaten in times of scarcity. The custom was for the house-wife to bake a sufficient quantity of oat-cakes for the week, the entire family being restricted to this plain fare;

white or loaf bread and tea were luxuries reserved for Sunday; the dame alone might, if she choose, partake daily of the last-named beverage. Skim milk could be obtained at a cheap rate, and fresh butter was considered as uncommonly dear when sold at 9d. or 10d. per pound. "Beest" custards and porridge, sweet milk and butter-milk, were also pretty largely consumed.

Of the interior aspect of these homes, we may say that they were generally clean and neat. Conspicuous, on entering, were the nicely sanded floor and whitewashed walls. A chest of black oaken drawers, with desk, occupied a place of honour, as did also the venerable "smoking stool" or arm chair, whose age it was impossible to determine. There was also the large accommodating fire range, with its capacious hob; the three-cornered cupboard, and the oaken dining table. Near to the cupboard was the home-made book shelf, containing a few household books, such as the Bible, Bunyan's Pilgrim's Progress, Culpeper's Herbal, Old Moore's Almanac for the current year, probably interlined and marked with important entries, and a load of divinity books of the age of the Protectorate.

As to clothing, knee breeches were then common, and to preserve their position they were straitened at the waist. Old Mr. Gisburn, the village surgeon of forty years ago, was the last person in the town to exchange these picturesque nether garments for modern trousers. Metal shoe buckles were worn on week-days, and silver ones on Sundays, by those who could afford it; the latter also wore silver knee and wrist buckles, ornamented with the initials of the wearer. Broad brimmed hats were then in vogue, and the "maister dashers" also wore a woolsey apron, of a clean and smart appearance, which, when at work, hung down, and when in the fields or on a journey, would be wrapped round the waist. The women, generally, wore "linsey woolsey," or blue spotted petticoats, and bed-gowns, high crowned caps, and coal-scuttle straw hats, for nothing was then known of chignons, polonaises, ærial bonnets, hats, and the like. The working dress of these, our great grandmothers, would to the "worker" of the present day, seem as singular as their persons would be remarkable, and their occupation homely.

In the absence of daily papers and the penny post, the gossip of a century ago chiefly concerned weddings, christenings, and burials, with occasional inquests. The death of a neighbour's cow, or the recurrence of the annual feast, and other seasons of merrymaking, with other trifling local matters, assisted to enliven their monotonous lives. Newspapers were very scarce, the "Leeds Mercury" and "Intelligencer"

only finding their way into the homes of the lawyer, doctor, parson, and squire. With the exception of the last-named worthies, nearly all the people were very illiterate, few being able to write their own names in a legible hand.

At the time of which we are writing, the attachment of the indigenous families to their own kith and kin was very strong. Hence, when sweet-hearting, they kept near home, and admitted the claims of their neighbours' daughters in preference to those of strangers, and even at the present day we find some religious communities formed almost entirely of the various relations of one family.

Gipsies periodically found their way into Neepshaw Lane, Rooms Lane, Scotchman Lane, and other out of the way places, and during these visits often succeeded in purloining something from the villagers. Sometimes their persuasive eloquence was devoted to extracting from the weaker sex payment for telling their fortune, but should the remuneration from this source not suffice to meet their wants, they made no scruples about seizing anything that could be easily removed. Scatcherd has left us an account of these people, as follows:—"On the 20th of December, 1831, I saw, for the first time in my life, a gipsey hut, at night, with its fire blazing on the right of the road, about fifty yards below the "Needless" Inn, in Scotchman Lane, just by the rivulet which crosses the road on this hill side. The family consisted of husband, wife, and young daughter, he a tinker and grinder, was exercising his evening vocation as fiddler, at the Inn, while his wife, a pretty black eyed woman, (but lost in dirt) was sitting solitary, guarding the tent; with her sparklers (overshadowed with fine black eyelashes) fixed in listless indolence upon the fire. She told me that she was a native of Somersetshire; and on my asking if she was not afraid of a storm and still colder weather, she replied that a good snow was what she had long wanted, as it would be more wholesome and pleasant after a good downfall. These gipsies, I have ever observed, are as excellent judges of situation, as were the monastics of the middle ages. If there be one, nice sheltered, well watered, dry and green spot, in a long lane, or by a road side, they are sure to find it. In 1832 there were five more camps of gipsies along the top of Morley Spring, in Scotchman Lane, and so many people went to see them from all the surrounding villages, that the town's officers were obliged to send them away at a short notice."

Coming down to the present time, we note that, the social life of a manufacturing community like Morley, is largely determined by the amount of prosperity which attends the undertaking of the employers,

and when we consider that everybody in the place who can work does so, and is well paid for it, it would indeed be strange if we had not a large measure of comfort and contentment amongst the working population. With the progress of manufactures has kept pace the increase of cottage comforts, in substantiality and even luxury of food, improved articles of dress, better dwellings, and superior internal conveniences in the homes of the workers. Provision has been amply made to improve the social and intellectual status of the inhabitants, by the erection of places of worship and Sunday schools, but that the moral and religious improvement of the people has kept pace with these increased advantages can scarcely be admitted.

One phase of the improved condition of the working classes is seen in the fact that, fifty years ago, men even on the Sunday wore their week-day clothes, succeeded some time afterwards by coarse blue cloth trousers, figured vests, and blue cloth coats, with brass buttons; whereas now, suits of good broad cloth are worn by every working man on Sunday, and generally on Saturday afternoon. The earnings of the female factory worker being at the present time almost equal to the united earnings of the whole family a century ago, no Morley belle would now think of appearing in the once universal and economical "bed-gown." On the contrary, it is now a matter of some difficulty to distinguish the mistress from the maid, or the female operative from the squire's daughter or the merchant's wife.

The increase of population has been followed by the breaking up of old associations and the formation of new ones; old habits and old customs have been abandoned; new modes of dress and living have been adopted, and the old fashioned ways are fast falling into oblivion. We have referred to them, however, in order that taking a lesson from the past we may the better shape our future course; that "seeing the way we have come, we may be the better enabled to pursue that which is before us."

ANCIENT CUSTOMS AND AMUSEMENTS.

"Old customs! Oh! I love the sound,
However simple they may be:
Whate'er with time hath sanction found
Is welcome, and is dear to me."

"I value every custom that tends to infuse poetical feeling into the common people, and to sweeten and soften the rudeness of rustic manners, without destroying their simplicity. Indeed it is to the decline of this happy simplicity that the decline of ancient customs may be traced; and the rural dance on the green and the homely May-day pageant have gradually disappeared, in proportion as the peasantry have become expensive and artificial in their pleasures, and too knowing for simple enjoyment."—HONE'S *Every Day Book.*

THE villagers of Morley were formerly celebrated for their skill and agility in athletic sports, and such manly exercises as cricket, quoits (the discus of the Romans), with others of a similar character, and in some of these they still display their taste whenever they have the chance of exercising it. Unfortunately there is no spot in Morley expressly set apart where the working man can enjoy the old healthy sports once common throughout England, and which, even now, could not fail to be grateful after the monotony of the mill and factory.

Amongst other amusements once very popular in Morley was a game called the "bear and tenter," an interesting account of which was contributed to Hone's *Table Book* by Mr. Scatcherd. "A boy is made to crawl as a bear upon his hands and knees, round whose neck is tied a rope which the keeper holds at a few yards' distance. The bystanders then buffet the bear, who is protected only by his keeper, who, by touching any of the assailants, becomes liberated; the other is then the bear, and the buffetted bear becomes the keeper and so on. If the 'tenter' is sluggish or negligent in defence of his charge, it is then that the bear growls, and the blows are turned upon the guardian, wholly or partially, as the bear-baiters elect. My conjecture as to the origin of the game of 'bear and tenter' is this:—Our English youths

and their tutors, or companions, were formerly distinguished in foreign countries by the names of the bear and the bear leader, from the absurd custom of sending out the former (a boisterous, ungovernable set,) and putting them under the care of persons unfit to accompany them. These bears were at first generally sprigs of royalty or nobility, as headstrong as need be; and the tutor was often some needy scholar, or a courtier, who knew little more of the world than his pupil, and both returned, bringing home a stock of exotic follies, sufficient to render them completely preposterous characters in the eyes of their own countrymen. But as complaints would, at least, be unavailing when such persons as 'Baby Charles' and 'Stenny Buckingham' happened to be the 'bear and tenter,' the people revenged themselves, as far as they dared, by the institution of this game." Other games were also indulged in, which were intended as "political satires to ridicule such follies and corruptions of the times, as it was, perhaps, unsafe to do in any other manner."

No account of the May pole has survived in Morley, notwithstanding the past existence of a village green upon the Low Common. Rush-bearings, we believe, were customary, if not in Morley itself, at least in many of the neighbouring villages; and Scatcherd speaks of having seen a rush-bearing procession at Birstal, two miles from this place, and he accounts for the decline of the custom by remarking that, "wherever our churches are paved or flagged, as most have been since the Tudor reigns, and *all* since the Reformation, there has been no necessity to strew the churches; and this part of the ceremony has, generally, if not always, been dispensed with."

In writing of the amusements of a century ago, music must not be omitted. Both the vocal and instrumental branches of the science were studied, and its beauties and usefulness disseminated by the choirs of the different chapels, amateurs, singing classes, and "The Old Brass Band." Considering the smaller population and the limited opportunities for cultivating music, it was a much more favourite source of recreation, even twenty years ago, than it is at the present time. Amongst the musical notabilities of half a century ago was David Hirst. Well known in our village was the form of this old man, who, in his youthful days, had been a very enthusiast in musical matters, and countless stories are remembered by our elder villagers of Hirst and his fiddle:—How, in the olden times, when Yorkshire was famous for its choral singing, our village fiddler, accompanied by "Tommy Blakeley" and others, would attend all the oratorios for miles round; and having partaken too freely of Yorkshire hospitality (then generous to an extreme), how they would, with their darling instruments, through some obliquity of vision or other

cause, come to grief, as they were plodding their way homeward. Whatever opinions our villagers held with respect to the professional abilities of "old Dave," as he was generally called, no one could have a higher opinion of them than he himself had. He looked upon himself as a very Paganini, and was much disposed to be fault-finding with those amongst his musical associates who did not devote themselves with the same assiduity to musical pursuits as he himself did. Mr. Hirst was the last of the *coterie* of which he and Blakeley formed no insignificant part. When a boy Hirst had the fortune, on two occasions, to be selected to hold the horse of John Wesley, the founder of Methodism, when that distinguished minister visited Morley. He well remembered the yellow painted, old-fashioned chaise in which sat Wesley, with his fine head of hair and venerable countenance. Mr. Hirst died July 27th, 1865, aged 86 years, leaving three sons, all eminent members of the musical profession.

The "Morley Harmonic Society," established five years ago, for the purpose of encouraging the study of vocal and instrumental music, is under the fostering care of an energetic committee, comprising many influential townsmen, Mr. G. H. Stead being the indefatigable secretary, and J. W. Bowling, Esq., of Heckmondwike, the efficient conductor. Is is intended to organise an instrumental band and a chorus, capable of performing the best music, and of undertaking concerts of a superior style. Already the society has publicly rendered some of our greatest oratorios with credit to themselves and with satisfaction to the public.

The manly game of cricket has taken deep root in the locality, and has been much practised in Morley for more than a century. The present "Nelson Cricket Club," which is the *crack* club of the town, has been in existence nearly twenty years, and is under the presidency of Oliver Scatcherd, Esq., whose exertions to make it successful have been untiring. The first grand match by twenty-two of this club against the All-England Eleven, in July, 1862, at Morley, lasted three days. On the third day the ground presented a most animated scene, as it was computed that six thousand persons were present, including a large number of ladies, who, in their gayest attire, graced a large marquee, near to which the Morley Band was stationed. After some splendid cricketing, when "time" was called, the game was declared a tie; Morley having, however, three wickets to fall, virtually won the game.

In the year following, the "Nelson" twenty-two again played the All-England Eleven, on the same ground, when the latter obtained an easy victory, winning with 116 runs to spare. During the existence of

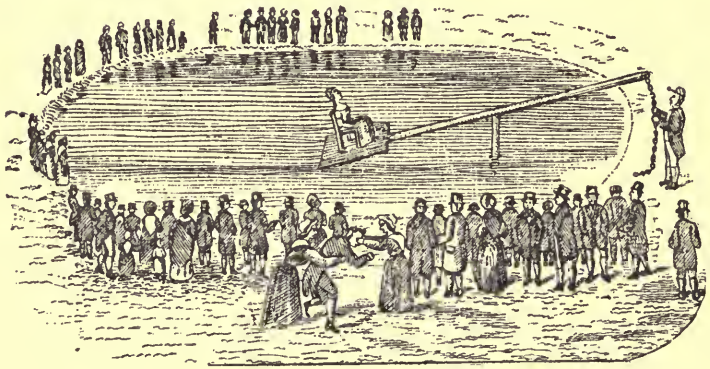
this club the members have played innumerable matches, and beaten, at various times, nearly every club in the neighbouring villages.

Amongst ancient customs which have but recently become extinct, was the ceremony of "riding the stang," or effigy bearing, when persons had proved faithless to their nuptial vows. "Riding the Stang," says Scatcherd, "upon a fight between husband and wife, was in common use in Morley during the last century, but is now discontinued. A wanton wag, upon these occasions, was carried on a stang or pole; he was followed by a number of such mischievous dogs as himself, and was set down or mounted on a wall when the 'Nominy' was to be repeated." Another custom was called "pack-sheeting." "When two persons have been united in wedlock, if either party has had other sweethearts, the unsuccessful are taken by their companions and tossed into a wool pack sheet, with a few hearty knocks on the ground, purposely inflicted, until the patient consents to pay a fine to be spent for the general good. This imposition is termed paying *socket*." This custom of levying "socket" was also practised upon any person who came "a-courting" from any of the neighbouring villages to Morley. Another obsolete custom is that of "trashing" or pelting common people with old shoes, on their return from church, upon the wedding day.

Another custom furnishing amusement to our ancient villagers was the punishing of scolds by subjecting them to the operation of the Ducking Stool, wherein they were tied, wheeled round the town, and then ducked in the pond which formerly occupied the site of the late Pinfold, or Pound, in Albert Road. When this ground was required for other purposes, such was the anxiety of the villagers to retain this salutary mode of correction, that they had the stool removed to a suitable spot in Morley Hole, and subsequently to the "Flush Pond" in Owlers Lane, near to what was long known as "Ratten Row." Our ancestors had no sympathy with the village scold, busy-body, and gossip, considering her not only as a domestic plague, but as a public nuisance, calculated to breed mischief amongst her neighbours, and disturb the peace of the neighbourhood.

"There stands my friend in yonder pool,
An Engine called a Ducking Stool:
By legal power commanded down,
The joy and terror of the town.
If jarring females kindle strife,
Give language foul, or lug the coif,—
If noisy dames should once begin
To drive the house with horrid din,—
Away, you cry, you'll grace the stool;
We'll teach you how your tongue to rule."

The Ducking Stool appears to have been of Saxon origin, and consisted of a plank, from twelve to fifteen feet long, supported in the middle by a short upright post which was driven into the ground, close by the side of the pond, and arranged so as to allow of the chair or stool being raised or depressed or swung round in any direction. To the end of the plank the stool was attached by means of a pivot, which allowed it always to retain the horizontal position. In this the scold was securely fastened, and being swung round over the water, the opposite end of the lever was raised, and down went the offender, and received the immersions, three being the usual number of dips.



Ducking Stool and Pond.

We find from the following extract from an old poem on the Ducking Stool, that the confirmed scold occasionally vented her angry clamour as soon as she recovered her breath after the first plunge, in which case the immersion was repeated till exhaustion caused silence :—

"Down in the deep the stool descends,
But here, at first, we miss our ends ;
She mounts again and rages more
Than ever vixen did before.
If so, my friend, pray let her take
A second turn into the lake ;
And rather than your patience lose,
Thrice and again repeat the dose.
No brawling wives, no furious wenches,
No fire so hot, but water quenches."

When the Ducking Stool failed to suppress the license of female tongues, other modes of punishment were tried, not the least successful

being the "Brank" or "Lucy's Muzzle." A specimen of this ingenious piece of mechanism was for a long time in the possession of Mr. Scatcherd, but may now be seen in the museum of the Leeds Philosophical Society. This Brank was constructed of iron, having a collar which fitted round the neck, being hinged at the sides, to which were fastened four bands or hoops, rising over the ears, and in front between the eyes, crossing each other on the crown of the head. The band passing down the back of the head was hinged at the crown so as easily to be raised when the instrument was applied to the culprit, and was then secured to the collar by a padlock at the back of the neck. On the band in front was welded a piece of steel called the gag or bridle-bit, about two inches long and one inch broad, projecting inwards, having its under side rasped or cut like a rough file. This was inserted into the mouth of the "slanderous gossiper," and rested upon the tongue, thus effectually stopping her powers of speech. Above the bit was an aperture for admitting the nose. For a century and a half, previous to the year 1800, this was a popular mode of punishment in Morley and elsewhere, in England.

In an equally public manner the delinquencies of the male sex were punished, by confinement in the public stocks, which formerly stood close to the gates at the entrance to the graveyard at the Old Chapel. Here our ancestors used to sit, when paying the penalty of some misdemeanour. Many expedients were resorted to by them to escape this public exposure, and often with success; but sad was the case of him who, being found guilty, was too poor to find a bribe in the shape of a peace offering. With, perhaps, a keen sense of his situation, and fully alive to the folly of his conduct, he was without any pity confined, publicly exhibited, and thus exposed to the taunts and sneers of the rabble, and to the serious reprobation of his conduct by his more respectable fellow townsmen. This punishment was looked upon by our forefathers as most degrading, and as sure to entail upon the subject of it a stained character and permanent disgrace. It was no uncommon thing for an offender put into the stocks for the first time, and that for some petty misdemeanour, to endeavour to hide his shame in a course of drunkenness, until at last he became an outcast of society, and gained a very unenviable but homely acquaintance with the stocks. The use of the stocks in Morley was abandoned long before their removal, and they were for a long time preserved as a memento of the peculiar methods once employed for the punishment and reformation of evildoers. The stocks consisted of two upright wooden posts, into which were fitted three horizontal planks, the lowest being a fixture, while the two upper

were made to slide vertically in a groove in the pillars. In the edges of the planks, notches of different sizes were cut to receive the legs of the culprit, when the whole were bound together with iron hasps, secured by a padlock.

The punishment of the "stocks" is very ancient, Jeremiah referring to it more than six hundred years B.C. Solon, the Athenian law-giver, names them in his laws. Cardinal Wolsey,

> "That once trod the ways of glory,
> And sounded all the depths and shoals of honour,"

suffered the ignominious punishment of the stocks. At the time he was incumbent at Lymington, near Yeovil, it was the village fair or feast, when Sir A. Poulet, a strict moralist, seeing (it is said) the minister in liquor, ordered him to be put in the stocks, which was accordingly done.

Many of the customs of our forefathers are fast wearing out, but some of them still remain, and the following remarks relating thereto may not be uninteresting:—Many of the inhabitants of Morley still keep up the old custom of sitting up on New Year's Eve till after midnight, to see the New Year make its advent. Watch-night services are also held at several of the churches and chapels, at which considerable numbers attend. As in many other places, a superstitious feeling is still entertained as to who is the proper person to bring good luck to the house, by being the first caller on New Year's morning. Opinion seems to be divided as to whether the hair of the caller should be light or dark, the preference generally being assigned to the latter.

The practice of making presents on New Year's day existed among the Romans, and also amongst the Saxons. Pieces of Roman pottery have been found inscribed with a wish of which the English translation is, "A happy new year to you," and such is still the usual mode of salutation, varied with "The compliments of the season," now common in Morley, though fifty years ago it was couched in more homely phrase, as "A happy new year t' ye and menny of 'em."

On New Year's Day the youngsters keep up the old custom of asking gifts, and wishing their neighbours "A happy new year." Rising early, they go in companies from shop to shop, and vociferously demand "A New Year's Gift." The gifts are generally of little value, but the circumstances of the time, and the mode of distributing them, contribute much to the pleasure and interest of all parties concerned.

Valentine's Day was also observed in Morley long before the penny post had made the transmission of "billet doux" an easy matter, and the day is now looked forward to with great interest by the youths of

both sexes. The day is heralded for weeks previously by the appearance in the windows of the post office and stationers' shops of valentines of every conceivable variety. Factory workers and servant girls are the principal recipients of these missives, except on Valentine Day itself, when burlesque, sentimental, and serious love epistles find their way into almost every house in the town. The custom of choosing valentines was a sport practised in England as early as the year 1479. There is a tradition, that on this day every bird chooses its mate.

Shrovetide was a season peculiarly welcome to the school-boy and the apprentice. "Collop Monday" is still observed, so far, at least, as dining on eggs and collops is concerned, but not to the total fast from flesh meat, previous to entering upon the solemn season of Lent, which was the case when the country was under Catholic domination. For more than a century the bell of the Old Chapel rung what was called the "pancake bell" on Shrove Tuesday, at eleven o'clock in the forenoon. This was the signal for a total cessation from labour for the rest of the day. The parish apprentices, inured to hard work and scanty fare, and the school boy, tired of tasks and floggings, listened with peculiar pleasure to the tones of this bell; all now gave themselves up to foot-ball and other games, and to do whatsoever they might choose. The custom of frying pancakes on this day is still observed by our villagers, and the feat of turning them in the pan is the cause of much merriment.

> "It is the day whereon the rich and poor,
> Are chiefly feasted on the self-same dish,
> When every paunch till it can hold no more,
> Is fritter-filled, as well as heart can wish;
> And every man and maid do take their turn
> And toss their pancakes up for fear they burn,
> And all the kitchen doth with laughter sound,
> To see the pancakes fall upon the ground."
>
> PASQUIL'S *Palinodia.*

Ash-Wednesday is not observed in Morley, sack-cloth and ashes finding no favour amongst our population, nor do they, as did their grandfathers, dine on salt fish, but on the contrary, on what they like, or can best get.

Palm Sunday was observed, a century ago, with more care than at present. Large numbers went on that day to Howley, where a fair or wake was held, known as "Fieldkirk Fair." Near to the place where the fair was held, was "Lady Ann's Well." It was the custom to throw palms into the water, and it was believed that the water

possessed some miraculous power of a healing nature. The custom is still preserved, and though the faith in the efficacy of the water may not be so strong, thousands go to the well every Palm Sunday, from Morley, Batley, and the adjacent villages.

On the First day of April, as in times past, the youths of our town delight in striving to make as many fools as they can. Who is there amongst us but can remember being sent once in his life, at least, on what was called a "sleeveless errand," either for "Pigeon's Milk," or "Strap Oil," or some other similar absurdity. An old tradition affirms, that "such an infatuation attends the First day of April as no foresight can escape, no vigilance can defeat."

Good Friday is not, and has not in times past been, much observed as a holiday in Morley, except by those connected with the Established Church. The Easter holidays are considered more as a season for enjoyment, and have been kept as such from time immemorial.

The evening before May day was formerly looked forward to, by the more peaceably disposed inhabitants, with feelings of trepidation, for "Mischief night," as it was called, was faithfully observed by the young and boisterous portion of the inhabitants of Morley and the surrounding district. All kinds of mischief were then perpetrated; water-tubs were overturned, door handles tied securely fast, shopkeepers' signboards exchanged, and other unmentionable freaks performed, until the establishment of regular police put an end to these vagaries.

May Day and Royal Oak Day were once kept by the juveniles of Morley with greater hilarity and loyalty than at present. It was the custom on the latter day to wear wreaths of oak leaves on the caps, and the horses' heads were bedecked in a similar manner. This was done to commemorate the restoration to the throne of Charles the Second, at the termination of the Commonwealth, and of the concealment of the King in an oak tree, after the battle of Worcester, in 1651.

The observance of Whitsuntide is still kept up with spirit. On Whit-Monday the streets and lanes are made quite vocal by the choristers of the various Sunday Schools, who, clad in their best (the girls generally in snowy white), perambulate from house to house among the leading families of the religious bodies to which they belong. Aided by double-basses, trombones, and fiddles, and led by a village "Costa" of very emphatic gesticulation, mounted on a kitchen chair, and flourishing a big roll of music in his hand, hundreds of voices manage somehow to get through a hymn tune of very questionable merit, generally composed for the occasion; and at the conclusion of this have no hesitation about rendering an anthem from Handel or Haydn.

The Village Feast, kept in September, does not now maintain its former importance, and many of the sports and pastimes peculiar to it, a century ago, are now forgotten. Pitching the bar, throwing at cocks (a most barbarous amusement), hunting the pig, sack, smock, and wheelbarrow races, grinning and smoking matches, very largely constituted the amusements of our forefathers. As time wore on, these amusements gave place to others of less questionable character. With the decline of our "village feast" the wandering exhibitions, once so familiar, have become nearly extinct, and travelling giants, dwarfs, performing ponies, and wonderful pigs, are only seen on rare occasions.

Guy Fawkes' Day is still remembered, and shows no signs of being forgotten by the boys of the village, who consider this a great holiday, and for weeks previous, make extensive preparations to give it due celebration. These preparations consist of sundry visits to way-side hedges, farm yards, and ill-secured fences, from whence more burnables are generally taken and deemed lawful prize than the law allows. This mode of procedure has been common for some years, as will be gathered from the "Town's Minutes."

"Resolved, on Nov. 6th, 1788, by a Public Town's Meeting, on account of many depredations committed upon the property of the people of Morley, that, on the Fifth of November of every succeeding year, the Constable shall charge a sufficient number of men, and make a public search throughout the town by virtue of his warrant, and put out or extinguish all the bonfires in this township, at the hour of eleven at night.

"Signed, Samuel Webster, John Webster, Joseph Webster, Robert Dixon, and others."

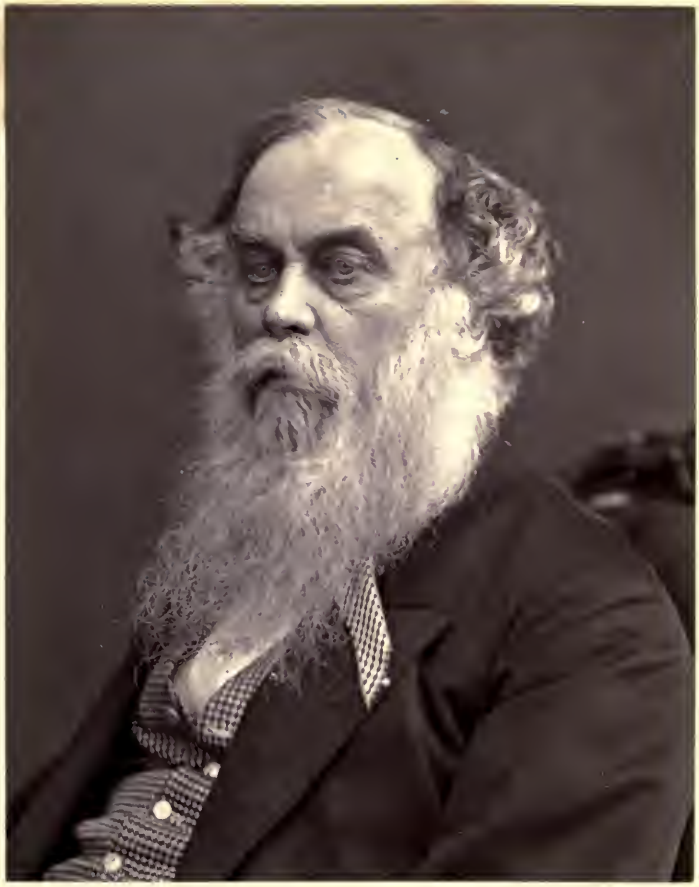
Christmas was formerly kept in Morley with great festivity. The yule-log was burnt on Christmas Eve; the "Mummers" went from inn to inn, and played their fantastic "peace-egg"; and the "waits" were about the streets from early morn. A band of music paraded the streets throughout the day, and called at the residences of the local aristocracy, and were regaled with genuine Christmas fare. Ale and cake were liberally bestowed upon friends, and the poor were not forgotten; for Morley has had its "Dorcas Society" for a long period, by which the poor were and are still, at this season, relieved without reference to sect or party.

BIOGRAPHICAL SKETCHES.

"What constitutes a State?
Not high-raised battlement or labour'd mound,
Thick wall or moated gate;
Not cities proud, with spires and turrets crown'd;
Not bays and broad-arm'd ports,
Where, laughing at the storm, rich navies ride;
Not starr'd and spangled courts,
Where low-brow'd baseness wafts perfume to pride.
No:—Men, high-minded Men,
With powers as far above dull brutes indeed,
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men, who their Duties know,
But know their Rights, and knowing, dare maintain."—Sir W. Jones.

IN presenting brief biographical sketches of some eminent and worthy men connected with Morley, we trust that their lives may command the attention and emulation of the younger portion of our readers. If we have no lives and actions of what are conventionally termed *great* men to record, we yet have in our gallery of local worthies men whose habits of industry, perseverance, and well-regulated principles of moral rectitude, have raised them from the humblest positions in life to situations of no inconsiderable eminence. In one, at least, of our sketches, we have clearly set forth the truthfulness of the wise man's saying:—"Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men." The lives of such men as Salt, Rhodes, and others, are offered as examples to young men who, like them, have commenced life obscure and unknown, but who by imitating their industry, energy, perseverance, and honesty, may leave behind them names for their children to respect, their townspeople to reverently cherish, and for posterity to honour.

We trust that our readers will feel pleasure in becoming acquainted with some of the men, who have, in the past, done something to promote "moral manhood" in the world; and in sketching briefly the



lives of our local merchant princes, *literati*, divines, professional men, painter, and missionary, we do so because we believe such lives will possess a special interest in a local point of view, and probably exercise a deeper influence for good in the town whence they sprung, than the lives of still greater men could do whose career have earned a world-wide reputation on a more distant and less known stage.

"Thy goodness was constant, but modest and meek,
It knew no parade and its own did not seek,
'Twas the power and the silence of light."—Anon.

Sir Titus Salt, Bart., of Saltaire and Crow Nest, was born at Morley, in the Old Manor House, on the 20th of September, 1803. He was the son of Daniel Salt, of Morley, drysalter and wool merchant, and his wife Grace, daughter of Isaac Smithies, also of Morley. He was educated at the Heath Grammar School, near Wakefield, his father having, whilst his son was yet young, removed to the small farming village of Crofton, near Wakefield. After leaving the grammar school, Titus was placed for a time under the care of a Mr. Enoch Harrison, who taught a school in Wakefield. He stayed at this school until his father decided to abandon farming pursuits, and return once more to the more speculative and engrossing pursuits of active business life. To this end Daniel Salt removed to Bradford, and commenced business as a wool merchant, and pursuing the same honourable and industrious business habits which characterised his career while a resident in Morley, and which are spoken of with commendable pride by those, still living, who had the pleasure of his acquaintance, he became one of the most extensive dealers of wool in Bradford. In course of time the son was taken into partnership, and the firm was thenceforward known as "Daniel Salt and Son." During the early years of this partnership, a considerable trade was carried on by the firm in Donskoi wool, which was imported from Russia, and



Arms of Salt.

extensively used amongst the woollen manufacturers, Australian wool being then comparatively unknown.

Becoming thoroughly convinced that this wool might be used with equal advantage in the worsted as in the woollen trade, Titus Salt endeavoured to overcome the prejudices of the customers of the firm, and induce them to give the article a fair trial, feeling convinced that satisfactory results would ensue. In this effort he failed, but nothing daunted he determined to make the trial himself, and in 1834 commenced business as "worsted spinner and manufacturer," at "Thompson's Mill, Silsbridge Lane, Bradford." He subsequently occupied various other mills, and during this time laid the foundation of his future prosperous career. Having succeeded in the introduction of Russian wool into the worsted trade, he turned his attention to testing the merits of a wool he had accidentally met with during a visit to Liverpool. How he became the possessor of the first cargo of this fibre is too well known, and is so much a matter of history that we need not repeat the story here. Suffice it to say, that the superior staple and lustre of the comparatively unknown wool of the South American alpaca soon established its claims to public favour, and whilst, for the four years following its introduction by Mr. Salt, the importation to England only averaged 570,000 pounds per annum, for the year ending Dec., 1874, the amount was 4,186,381 pounds, equal to £557,586 in value, and from 8d. per pound in 1836 the value has risen to 2s. 9d. per pound at the present time.

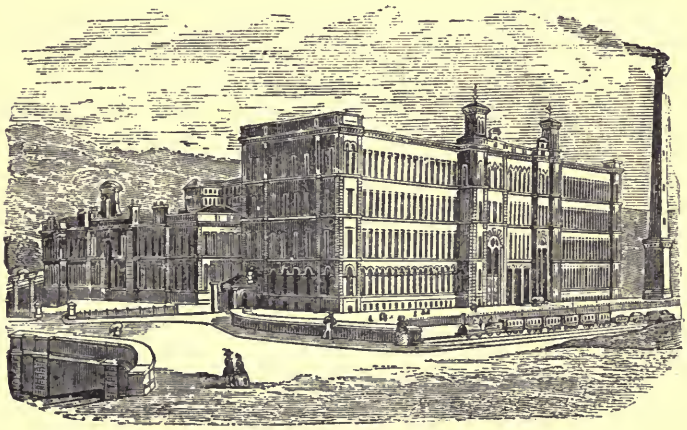
With the rapid increase of business following upon the introduction of the alpaca fibre, came the necessity for increased power of production, and with a characteristic prudence and foresight, Mr. Salt determined to leave Bradford, which was already becoming overstocked with mills and manufactories, and find a more congenial soil whereon to develope his wisely formed and withal extensive plans. These latter were not devised for the sole purpose that he might acquire more wealth, but embraced the desire to place the relationship of master and servant on a more sound, considerate, and Christian-like basis, by providing for the health, comfort, and general well-being of those "whose lot it was to earn their daily bread by the sweat of their brow." In order to do this, the idea of Saltaire originated with Mr. Salt, whose keen foresight, practical sense, and steadiness of purpose eminently fitted him for the inauguration of so new and great a design.

On the 20th day of September, 1853, on the fiftieth anniversary of his birthday, the "works" at Saltaire were opened by a banquet, worthy of the event. What is comprised in that little word "works" may be gathered from a cursory view of the premises as we are hurried past



them by train; but to realise fully their vast extent and completeness, a more leisurely and close examination is necessary. A brief description, copied from a little work by Mr. A. Holroyd, entitled "Saltaire and its Founder," must suffice to give our readers some idea of the magnitude of this "palace" of labour:—

"The manufacturing premises, proper, cover an area of ten acres, and are arranged in the form of the letter T. The top of the letter is represented by the massive façade, or south front of the mill, which is 550 feet in length, or exactly that of St. Paul's. This front pile has six storeys, is seventy-two feet in height, and has a very commanding and beautiful appearance. Like all the other buildings, the factory is in the Italian style of architecture. The first four floors are divided, but the top room, which runs the whole length of the building, is one of the largest and longest in the world. The main stem of the letter T is formed



Saltaire Mills.

by the warehouses, which run northward from the centre of the great front line, and terminate at the canal, a length of 330 feet. There are seven floors in the warehouse, including the basement. At the top of the building there is a large cast-iron tank, capable of holding 70,000 gallons, which is supplied with water from the river by the engine pumps. On either side of the warehouses the ground is occupied by the extensive sheds, that on the eastern angle by the weaving shed (which will hold 1,200 looms), and that on the western side designed for combing machines. On the western side are also rooms for sorting, washing, and drying wools, and for reeling and packing. At the western boundary of the works are situated the offices, presenting a handsome architectural frontage of 240 feet. Not the least prominent feature of the 'works' is the chimney, which stands at the eastern corner of the factory, and rises to a height of 250 feet. It is 26 feet square at the base. The effect of this handsome chimney shaft is that of an

Italian bell-tower or campanile. The engine-houses are situated on either side of the central entrance to the mill. The engines consist of four beam engines equal to 1,800 horse-power, and other two engines of 600 horse-power propel the dye-works, etc. Fourteen boilers on the tubular principle are connected with these engines, which turn shafting of about three miles in length. In the construction of the engine-beds alone about 2,400 tons of solid stone were used. The whole of the works thus described are constructed of stone, supplied by twenty quarries in the neighbourhood, and for extreme massiveness and solidity have no equal in this or any other country. The architects of these stupendous works were Messrs. Lockwood and Mawson, of Bradford, who by this achievement greatly increased their previous reputation. Mr. (now Sir) Wm. Fairbairn, of Manchester, was the engineer."

Since the above description was written various other improvements and additions have been made, which must not be overlooked, as they are deserving of being put on record for the information of future generations. In 1868 considerable extensions of Saltaire took place.

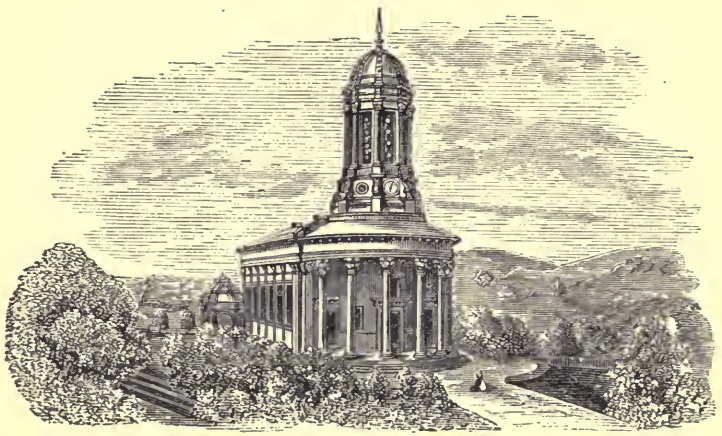
"On the north side of the works, a new mill was built, between the canal and the river. Closely adjoining were also erected large dyeworks, gasworks, and all their belongings. The iron bridge, too, which was constructed during the early progress of the works, was taken down, and set in a straight line with Victoria Road. This was an extensive undertaking. The massive stone buttresses were taken down and replaced by cast-iron cylinders, these adding greatly to the beauty of the whole structure. The total length of this bridge is now 430 feet, the width being 31 feet. About the year 1871 other extensions, consisting of a wool shed capable of holding 12,000 bales of wool, were made on the eastern side of the works adjoining the railway."

Such are some of the physical changes which have been effected in the Shipley valley (field of the sheep), by the talent, public spirit, and energy of the firm of "Sir Titus Salt, Bart., Sons, and Co.," but there is one feature of their gigantic undertaking still more striking, and more worthy to be placed on record, viz., the moral effects produced by their character, conduct, and thoughtful consideration upon the vast number of operatives in their employ. Strikes and "turn-outs" are unknown at Saltaire, and if our information be correct, the utmost harmony and good feeling between employer and employed has at all times prevailed; and while "the firm" has ever shown a deep interest in the well-being, both temporal and spiritual, of their workpeople, the latter have, as a body, been found diligent in duty and faithful to those under whom, in God's providence, they have been placed, and the result, with his blessing, has been a prosperous and mutually profitable connection.

To show that it was the wish and earnest desire of the founder of Saltaire that the welfare and happiness of his workpeople should have paramount consideration, we need only refer to the noble speech made

by him at the opening banquet, and then give evidence as to how far his wishes have been realised. Sir Titus (then Mr.) spoke as follows:—

"He might state that ten or twelve years ago he had looked for this day, on which he completed his fiftieth year. He had looked forward to this day, when he thought to retire from business and enjoy himself in agricultural pursuits, which would be both congenial to his mind and inclination. But as the time drew near, and looking to his large family, five of them being sons, he reversed that decision, and determined to proceed a little longer, and remain at the head of the firm. Having thus determined, he at once made up his mind to leave Bradford. He did not like to be a party to increasing that already over-crowded borough, but he looked around him for a site suitable for a large manufacturing and commercial establishment; and for the beauty of situation, and the salubrity of its air, it was a most desirable place for the erection of dwellings. Far be it



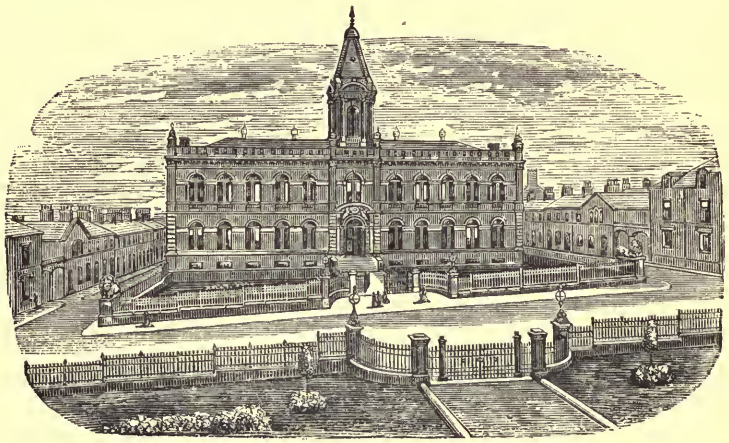
Saltaire Congregational Church. (See Page 101.)

from him to do anything to pollute the air and water of the district. He would do all he could, and he had no doubt he should be successful, to avoid evils so great as those resulting from polluted air and water; and he hoped to draw around him a population that would enjoy the beauties of the neighbourhood, and who would be well-fed, contented, and happy. He had given instructions to his architect, who was quite competent to carry them out, that nothing should be spared to render the dwellings of the operatives a pattern to the country. If his life should be spared by Providence, he hoped to see satisfaction, happiness, and comfort around him."

The firm gives employment to four thousand workpeople, and for their accommodation Sir Titus Salt has erected 770 dwelling-houses, covering an area of twenty-six acres. The houses were occupied in the latter

part of 1875 by 4,460 persons. These "homes of the people" are all of stone, are regularly and uniformly built, and are provided with all the conveniences requisite to the health and comfort of the occupiers. Each house contains a living room, scullery, cellar, and, at the least, three bedrooms.

"The Saltaire Literary Institute was established in December, 1854. Its operations, with a library of 3,000 volumes, were transferred to the new Club and Institute on its completion in November, 1872. This is undoubtedly one of the finest buildings of its kind in the country. The palatial and beautifully proportioned façade at once arrests the attention of the visitor. The building, like the schools opposite, is thrown back some forty feet from the line of the street, the intervening ground, enclosed by ornamental railing, being tastefully laid out.

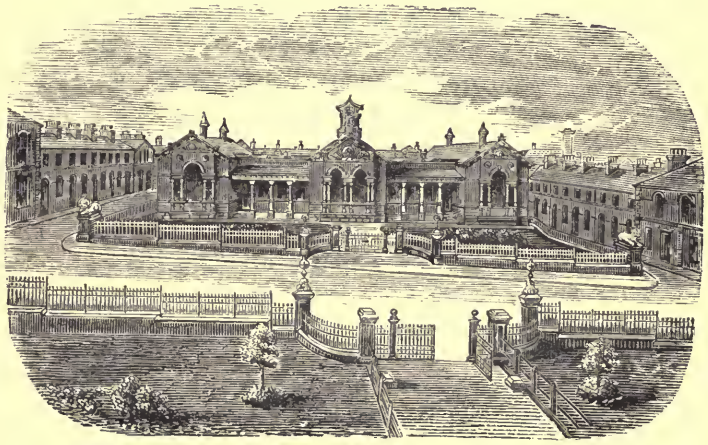


Saltaire Club and Institute.

The building was furnished at a cost of £25,000 by Sir Titus Salt. The accommodation provided is as follows:—Reading-room, library, laboratory, chess and draught rooms, smoking-room, billiard-room (four tables), bagatelle-room (three tables), lecture hall, to seat 800, lecture theatre, to seat 200, school of art, various class-rooms, curator's house, gymnasium and rifle drill room, lavatories, etc."

"Another pleasing feature of Saltaire is the Almshouses, forty-two in number, which were founded by Sir Titus Salt 'In grateful remembrance of God's undeserved goodness, and in the hope of promoting the comfort of some who, in feebleness and necessity, may need a home.' The *ensemble* of these beautiful buildings is one of the most pleasing description, and fitly accords with the remaining architectural features of Saltaire. In front are asphalted walks, green parterres and flower-beds, and underneath the windows are spaces where the

honeysuckle and the rose are cultivated. The interiors are fitted up, by the owner, with every necessary requirement for the persons for whom they are intended. The occupants of these almshouses may be either men or women, or either single, married, or widowed. In addition to the houses being free of rent, taxes, or cost of repairs, either of the freehold or of the furniture, there is a weekly allowance to each married almsman residing with his wife of ten shillings, and each almsman or woman without wife or husband, of seven shillings and sixpence. The applicants are appointed by the founder during his life, and afterwards by trustees to be appointed. The almshouses were opened in September, 1868. An infirmary is attached for the dispensing of medicines, and for the use of those who may meet with accidents at the works, and recently there has been an addition made, consisting of male and female wards, holding four beds each."



Saltaire Schools.

"The Saltaire elementary schools, now under the control of the Shipley School Board, are situate about the centre of Victoria Road, and opposite to the magnificent Club and Institute. There is something significant in the position of these two educational institutions;—the transition is easy from one to the other, so far as appliances and distance are concerned. The plan of the day schools is based upon the system of instruction recommended by the Committee of Council on Education. Undoubtedly they form one of the most complete ranges of school buildings in England. The style adopted is Italian in character, and accommodation is provided for 700 children."

Fully sensible of the spiritual, as well as the temporal, wants of this large population, Sir Titus, in the year 1856, made provision for their religious instruction by the erection of the Congregational Church, a beautiful example of Italian architecture.

"From its exquisitely graceful outline it is a really beautiful object when viewed from the entrance gates in front. As a whole this church is stated to be the most exquisite example of pure Italian architecture in the kingdom. The principal front consists of a circular colonnade of Corinthian columns, detached from the building, above which rises a handsome pedestal, supporting a cupola and dome 130 feet in height. The interior is also novel in effect, being elaborately enriched by the decorator's art. The extreme length of the church is 140 feet, and the cost £16,000, the whole of which was defrayed by Sir Titus Salt. The tower of the church contains a chime of six bells, and a clock with three dials. All the seats are free. The family mausoleum, on the south side of the church, was erected in 1860, and contains the remains of Whitlam, Mary, and Fanny Salt, children of Sir Titus and Lady Salt. Also of Jane, the wife of Ed. Salt, Esq., of Ferniehurst, Baildon, who died in 1870. The mausoleum contains a beautiful full-length female figure emblematic of the Resurrection, this perfect example in pure Italian marble being sculptured by Mr. Acton-Adams, of London. Other rare examples of tablet work adorn the walls."

The last, and certainly the most pleasing, addition to all that has been previously undertaken for the benefit of the inhabitants of Saltaire, is the "Public Park" or Recreation Ground. The park was designed by Mr. Wm. Gay, of Bradford, and was first opened to the public on July 25th, 1871. The grounds are not only picturesque to the eye, but beneficial to the health of those who resort to them for innocent recreation and social intercourse. The grounds cover about fourteen acres, five of which are devoted to a cricket ground. Provision is also made for bowls and croquet.

Having now epitomised the business career of Sir Titus Salt, we shall briefly summarise his public life, for his time and means have not been exclusively taken up with business and the founding of Saltaire. He has filled many honourable positions with credit to himself and usefulness to the community. At the incorporation of the borough of Bradford he was elected senior alderman, and he served the office of Mayor in 1848-9. He was also one of the first borough magistrates, and he was afterwards placed on the Commission of the Peace, and was also Deputy-Lieutenant of the West-Riding. In 1857 Mr. Salt was President of the Chamber of Commerce. In the same year his name was before the electors of Bradford, but he withdrew rather than divide the Liberal party. In 1859, however, his political friends again pressed him to stand, and he was duly returned with Mr. Wickham as member for Bradford. In 1861 he resigned that position, and resumed his commercial pursuits. In 1869 Her Majesty conferred upon him the honour of a baronetcy—an act which met with universal favour. Sir Titus Salt's public gifts are well known. Many a struggling cause has been lifted out of its difficulties by the immediate help he has given to it,



or indirectly by the stimulus in others which has resulted from his generosity. To literature and to literary men he has ever been a steadfast friend; and his help has always been ready to encourage whatever was good and useful. In all his acts, public and private, it has been abundantly manifested that neither the accumulation of wealth nor the desire of worldly position, have been the actuating motives in his character.

Sir Titus has at all times manifested a deep interest for the town in which he was born, and his sympathy and help have ever been cheerfully rendered when an appeal has been made to him on behalf of the religious or literary institutions of Morley. Sir Titus *m.* in 1829, Caroline, the daughter of Geo. Whitlam, Esq., of Great Grimsby, and has had issue,

I. William Henry, *m.* Dove, dau. of John Dove Harris, Esq., M.P. for Leicester, and has issue,
 1. Shirley Harris, *b.* 1857.
 2. Constance Dove.
II. George.
III. Amelia, *m.* April 2nd, 1873, Henry Wright, Esq., of Kensington, London.
IV. Edward, *m.* Mary Jane Susan, dau. of Samuel Elgood, Esq., of Leicester; and 2ndly, Sarah Amelia, elder dau. of the late William Rouse, Esq., of Burley House, Burley, Wharfedale.
V. Fanny, *d.* 1861, aged 19 years.
VI. Herbert.
VII. Titus, *m.* Katherine, dau. of the late Joseph Crossley, Esq., of Halifax, and niece of the late Sir Francis Crossley, Bart., M.P. for the West Riding of Yorkshire, and has issue,
 1. Gordon Locksley, *b.* 1866.
 2. Harold Crossley, *b.* 1868.
 3. Lawrence Titus Whitlam, *b.* 1874.
VIII. Whitlam, *d.* 1851, aged 4 years.
IX. Mary, *d.* 1851, aged 2 years.
X. Helen.
XI. Ada.

Lineage.

Daniel Salt (*s.* of Titus Salt, who *d.* at Hunslet, 7 March, 1804), *m.* 5 July, 1802, Grace, dau. of Isaac Smithies, Esq., of the Manor House, Morley, and by her (who *d.* 19 Nov., 1804) had, with other issue, a son, the present Sir Titus Salt, Bart.

Arms—Az., a chevron indented between two mullets in chief, and a demi-ostrich displayed, holding in the beak a horse-shoe, in base, or. *Crest*—Upon a rock, an alpaca, statant, ppr. *Motto*—Quid non Deo juvante.

"Blest be the art that can immortalise,—
The art that baffles time's tyrannic chain,
To quench it."—COWPER.

JULIUS CÆSAR IBBOTSON.—This eminent English landscape painter was born at Churwell, near Morley. He was the son of Richard Ibbotson, and in consequence of the death of his mother by a fall upon the ice when she was pregnant, he was brought into the world on the 29th of December, 1759, by the Cæsarian operation; hence the name of Julius Cæsar, the former title being after the name of his maternal grandfather, and the latter from the manner of his birth. He received the first part of his education from the Moravians, and afterwards attended the Quakers' School at Leeds. He was apprenticed to Mr. Fletcher, ship painter, Hull, with whom he stayed until he was eighteen years of age, when, his master retiring from business, he went to London, where he spent several years in the painting of pictures for a picture dealer. He subsequently returned to his native village, and in 1780 he married, but his wife died in 1794, leaving him with two sons and a daughter. In 1788 he went out as draughtsman to an Embassy to China, with the Hon. Col. Cathcart, in the *Vestal Frigate*, Captain Sir J. R. Strachnan. The Ambassador having died on the passage out, and as no successor could be appointed, the vessel returned immediately to England, and Ibbotson lost his whole year's salary, which plunged him into pecuniary difficulties. To compensate him, however, for his loss and disappointment, his friends procured for him an offer of an appointment in Lord Macartney's Embassy to China, but Ibbotson could not be induced a second time to accept such an engagement. After undergoing many hardships on account of his pecuniary embarrassments, he quitted London in 1798, when he visited the Lakes of Westmoreland, at which place, in the following year, he fixed his residence. In June, 1801, he married, for his second wife, the daughter of Mr. William Thompson, of Windermere. Ibbotson having, in 1803, attracted the attention of William Danby, Esq., of Swinton Park, was induced to settle down at Masham, where he ended his days, under the kind patronage and fostering care of that worthy gentleman.

At the period in which Ibbotson flourished, he was considered a good artist, and his pictures were in request. His landscapes are fair representations of English scenery, enlivened with cattle and figures, and generally of a moderate size. His extraordinary genius as a painter has been universally acknowledged by persons of taste, both collectors and artists. He was denominated the "Berghem of England" by a late venerable president of the Royal Academy (Benjamin West, Esq.) He

was in private life benevolent and sincere, well informed in various branches of science and literature, acute in reasoning, and in his conversation abounding in cheerfulness and humour, but like too many other men of genius, Ibbotson was very improvident, and, consequently, poor and often in pecuniary difficulties. Many very amusing anecdotes respecting him have often been told by the old inhabitants of Masham. As to his pictures, his cattle are touched with great spirit, and those in which they constitute a principal feature, are by far the best of his productions.

In Notes and Queries (vol. viii. of New Series, page 96), a story is told to the effect, that there is a local tradition, that whilst Ibbotson was residing at Ambleside, he used often to ramble as far as the picturesque valley of Troutbeck, which is about four miles from Ambleside, to indulge in the double enjoyment of the sweet scenery around, and the "home-brewed" within the humble ale-house there, kept by one Birkett; and that in acknowledgment and commendation of the good ale, he painted a sign with two faces, each "looking the character" admirably, the one being that of a stout jolly-faced toper with rubicund nose, and the other that of a thin, white-faced, lantern-jawed chap, the veritable picture of a modern teetotaller, (?) with labels from their mouths thus inscribed:—

"Thou mortal man, who liv'st by bread,
What is it makes thy nose so *red?*"

And

"Thou silly oaf with nose so *pale*,
It is with drinking BIRKETT'S ale."

"The painting has been supplanted by its title in plain letters, 'The Mortal Man,' but the old people say that they still remember it, and that they admired it, and that it is now preserved in Carlisle."

Ibbotson was a particular friend of Burns, the celebrated Scottish poet, and among other pictures, he painted "Tam O'Shanter" and "All Hallow E'en." In 1817, whilst engaged in painting a favourite hunter for Lady Augusta Millbank, he took a cold which settled upon his lungs, and terminated his existence, leaving a widow and daugher, the latter, it is said, inheriting her father's talents for sketching.

Mr. Ibbotson died at Masham, and a stone on the north side of Masham Churchyard bears the following to his memory:—

"Here lie the remains of Julius Cæsar Ibbotson, an artist eminent for his taste and skill in painting rustic figures, cattle, and rural scenery. He died October 13th, 1817, aged 58. This humble memorial was erected by the affection of his widow."

"As shines the sun around on every hand,
And gilds with golden beams the sea and land,
So a kind heart with kind emotion glows,
And flings a blessing wheresoe'er it goes."—ANON.

ISAAC CROWTHER.—This eminent manufacturer was born in a house on Banks' Hill, Morley, in the year 1769. His father, Mr. Samuel Crowther, was a wool merchant at that time, and placed his son, when at a proper age, to learn the cloth manufacturing business, in which he afterwards rose to great eminence, his energy and rare business talents gaining for him a first position as a manufacturer and merchant. For many years he was, by far, the largest employer of labour in the village, and contributed much in this respect to the comfort and well-being of the inhabitants of Morley. He was a man of good common sense, quick perception, and much constitutional energy. In the decline of life he sometimes manifested great excitability, and his habits became more retiring. Having amassed considerable wealth, and connected himself in early life to the Wesleyan Methodists, he proved himself of great service to the last-named body of Christians, for he failed not to obey the sacred injunction, "To do good and to communicate, forget not." He contributed largely to well-regulated plans for the stability and prosperity of the work of God in the circuit in which he resided; presented to the Wesleyan Missionary Society many thousands of pounds, and, loving all the institutions of Methodism, supported them with a munificence rarely exceeded. The following letter from John Burton, Esq., to the Rev. Dr. Bunting, will testify to the esteem in which he was held by the Wesleyan body:—

"Roundhay, near Leeds, April 15th, 1843.

"Dear Sir,

"I have great satisfaction in handing over to you an order on Messrs. Williams, Deacon, and Co., for £2,000, from our mutual and highly-valued friend, Isaac Crowther, Esq., of Morley. Mr. C.'s hearty attachment to the Wesleyan missions, as one of the most highly honoured institutions for the diffusion of the gospel of Christ, throughout the whole world, prompt him to apportion £1,500 of the above sum to the Wesleyan Missionary Society. And his deep conviction that the Methodist Connexion, the nation, the world, owe a large debt of gratitude to the Wesleyan ministers of the present and former generations, for their zealous, self-denying, and efficient labours in the extension of vital Christianity by preaching the great doctrines of our orthodox Protestantism, induces him to request the treasurers of the fund for the relief of aged and worn-out ministers and ministers' widows to accept of £500 as an expression of his earnest desire to see a more adequate provision made for the worthy men who have spent themselves in the work of Christ.

"I am happy to have been the means of conveying to you four princely



H. Adlard. sc.

Yours respectfully

Morrison Scatchard.

donations from Mr. Crowther to various Wesleyan Funds, amounting to £4,500, besides subscriptions to the Missions and Centenary Fund, making in the whole £6,000. May God comfort and strengthen the heart that thus deviseth liberal things.

"I remain, dear Sir, yours very truly,

"JOHN BURTON.

"To the Rev. Dr. Bunting."

About the year 1846 his strength failed, and the last few years of his life were marked by great feebleness. His sufferings were great and his prayer was, that God would grant him patience, and in His own good pleasure receive him to glory. A handsome marble monument in the New Wesleyan Chapel, bears the following testimony to his character and worth :—

"Sacred to the memory of the late ISAAC CROWTHER, Esq., of Morley, forty-five years a member of the Methodist Society. His Christian character was marked by simplicity, godly sincerity, and pure desire for the spread of divine truth, and in the enlargement of the Old (Wesleyan) Chapel he took a lively interest. The sum of one thousand pounds he generously invested in the trustees for the time being, directing that the interest arising from it should be divided twice in the year, among the poorer members of the Methodist Society in his native town. He was a liberal supporter of various charitable institutions. His zeal on behalf of missions was evinced by offerings rarely exceeded. He departed this life May 31st, 1850, aged 81 years."

"He had a routh o' auld nick-nackets,
Rusty airn caps, and jinglin-jackets,
Would hold the Croudars three in tackets
A towmond gude,
And parritch-pats, and auld saut-lackets
Afore the flude."—BURNS.

NORRISSON CAVENDISH SCATCHERD, F.S.A.—This gentleman and antiquary was born at Morley House on the 29th of February, 1780, and was descended from a family resident at Morley for more than two centuries. He was the eldest son of Watson Scatcherd, Esq., a very successful member of the Northern Bar, and during the latter part of his life, a West Riding Magistrate and Chairman of Quarter Sessions. Norrisson was educated at Marylebone and Hipperholme Schools, and graduating at Cambridge, was called to the Bar by the Honourable Society of Gray's Inn, on the 28th of November, 1806. He practised only for a very short time, and then betook himself to literature and antiquarian pursuits. He will be remembered chiefly as the author of *The History of Morley and its surrounding Villages*, 1830, 8vo., a work now very scarce. He also wrote *Memoirs of the celebrated Eugene Aram*,

who was executed for the murder of Daniel Clark in 1759; with some account of his family, and other particulars, collected for the most part above thirty years ago," two editions; *Gleanings after Eugene Aram:* and *A Treatise on Bridge Chapels;* including the history of the chapel upon Wakefield Bridge. He was also a contributor to the *Gentleman's Magazine*, to Hone's *Year* and *Table Books*, and the local newspapers.

Mr. Scatcherd's two pamphlets on Eugene Aram were favourably reviewed in the leading periodicals and newspapers of the period, much to the satisfaction of the author. We select the following extract from Dr. A. B. Granville's *Spas of England* (Northern Spas, p. 95):—

"The most successful, clever, and highly interesting effort made to that effect (*i.e., the enlisting of public sympathy on behalf of the memory of Eugene Aram*) is



Morley House.

that of Norrisson Scatcherd, Esq., who in two well-written little works, full of curious details, the one entitled, 'Memoirs of the celebrated Eugene Aram,' and the other, 'Gleanings after Eugene Aram,' has endeavoured to place the history of that extraordinary character in its proper light, and to enlist the kindly feelings of his readers in behalf of his hero."

Shortly after the appearance of Mr. Scatcherd's *Memoirs of Eugene Aram*, a new edition of E. Hargrove's *Trial of Eugene Aram* (first published at York in 1759 by C. Etherington) appeared, containing some unacknowledged extracts from and some aspersions on Mr. Scatcherd's pamphlet, which greatly roused the ire of our Morley historian, as

appears from the subjoined letters addressed by him to a tradesman at Knaresborough, who had rendered him valuable assistance in unravelling the Aram mystery. The italics are Mr. Scatcherd's own.

"Morley, May 15th, 1834.

"My Dear Sir,

"My 'Memoirs of Eugene Aram' appeared in the spring of 1832. After 800 copies had been sold, lo! and behold about October in the same year, out comes a *reprint* of Hargrove's old Tract, with a few hints stolen from mine, by some printer's Devil (as I guess) *anonymous of course*. The best is that this Devil *affects* not to have seen my little tract (vide p. 63-64), although 800 had been some months in circulation. He affects to talk of *Sally Aram*, but whoever in this world ever saw the name of *Sally* or *any one* of Aram's children in print until I laid them before the public? Eugene Aram has been my 'Hobby' ever since I discarded my wooden rocking-horse, and I will not allow that *any man* ever took one-twentieth of the trouble to do him justice that I have done.

"Yours very truly,

"Norrisson Scatcherd.

"To Mr. Jacob Edmondson."

Another attempt having been made to depreciate Mr. Scatcherd's claims as the biographer and defender of Aram, he addressed a second letter to his friend:—

"Morley, Nov. 29th, 1835.

"My Dear Sir,

"Every man has his hobby horse and Eugene Aram has been mine ever since I was a child. No man has ever made any material enquiry about him, *but myself*, and no man has ever travelled one-hundredth part of the distance that I have done to gain information as to *his family*, his *connections*, and local circumstances, therefore Eugene Aram is *my property*, and though others may publish his trial I alone am his biographer. I alone have vindicated his character. I have dispelled the mystery, or shall dispell the mystery which has 'clouded the records of his life,' and therefore no one can be entitled to the character of an author as respects Aram but myself.

"Yours very truly,

"Norrisson Scatcherd.

"To Mr. J. Edmondson."

In January, 1836, when about to issue his "Gleanings after Eugene Aram," he again writes to his fellow-labourer at Knaresborough, and we have the satisfaction of being able to place before our readers this characteristic epistle, and in doing so have to express our opinion, that it more accurately depicts the leading features of Mr. Scatcherd's literary weaknesses than any portraiture of them that we could furnish:—

"Morley, January 3rd, 1836.

"My dear Sir,

"I now beg of you, as a most particular favour, not to say a word to any one about my new work. It is but a trifle, but it will be deemed

very curious and interesting, and it certainly will tell the world (in connection with my 'Memoirs') far more about Eugene than all other people together have told; and it will correct some important mistakes. A few pages towards the *latter end peculiarly* my own will also be admired as written with good *taste* and *feeling*, and the whole will display a publication very different to a humbug *reprint* of Mr. Hargrove's old trial.

"Yours very truly,

"NORRISSON SCATCHERD.

"Mr. Jacob Edmondson."

In the following March Mr. Scatcherd forwarded to Mr. Edmondson a copy of his "Gleanings," and accompanied it with the following laconic and precautionary epistle:—

"Morley, March 26th, 1836.

"My dear Sir,

"You herewith will receive and I trust be pleased with the little Tract which I promised you and pray do not lend it out. Nothing injures the sale of a work like this practice, and as I wish to raise something for our National School, you will not throw one obstacle in my way.

"Yours very truly,

"NORRISSON SCATCHERD.

"Mr. J. Edmondson."

In order to give the reader some idea of the literary tastes of Mr. Scatcherd, as well as to show his opinion of the men and times in which he lived, we append a letter, addressed by him to Mr. Geo. M. Tweddell, of Stokesley, who had solicited Mr. Scatcherd to contribute to the *Yorkshire Miscellany*, then about to be launched:—

"Morley, near Leeds, July 30th, 1844.

"My dear Sir,

"Your Letter of the 15th inst. should not have gone unanswered so long, had not my hay harvest, my horticultural and domestic avocations, and numberless other matters, prevented.

"I thank you for your obliging panegyrick on my two little tracts, the *Memoirs and Gleanings after Eugene Aram*, which I hope there is no undue vanity in my believing to be of some desert, after the commendations which they have received from literary men of the first talent,—Rev. J. Hunter, E. L. Bulwer, Dr. Granville, and a host of authors of lesser eminence; and all of them, except the Historian of South Yorkshire, (even personally) unknown to me. If you ever take up the *Spas of England*, vol. i., by Dr. Granville, you may find some expressions as warm and kind as your own.

"But now to the main point—contributions to your *Yorkshire Miscellany*. Really, I dare not promise much, as Poetry, Fiction, or Anecdote are not at all in my way; and I have the misfortune to be as fastidious about these things as I am in my favourite amusements of Music and Antiquities. Yet I have a subject 'in petto,' which I much desire to lay before the world. As far as I know, it will possess *one* charm which captivates alike the Queen upon the throne, and the Beggar on the dunghill,—the charm of Novelty! I may perhaps begin my subject

with a few hints gathered from Wood's Athenæ, and followed up by local researches of *my own;* but I shall not conclude without giving a few *facts*—a few characters—*Yorkshire Men* whom I have seen, and one of whom is *still living:* Men who, for *intellect,* ought (though in humble life) to be regarded *almost with veneration.*

"If, when the cold weather sets in, my health be good, I will send you something worth printing. I shall give you *names* and *places of abode,* and not only my own, but my bookseller's authority.

"Never fear *my* troubling you either with Politics or Religion, or any sentiment calculated to alarm the prejudices, or shock the feelings, of any one. My theme (if ever I write, as I purpose, to some one for publication) will delight some people, astonish others, and afford a vast field for conversation and reflection.

"But I am sixty-five years of age—dreadfully afflicted, at times, with lumbago, etc., and may never have leisure to give my Biographical Sketches. To make sure of something, therefore, as it is a wet day, allow me to present a picture or two, and ask you a question.

"While lounging in a bookseller's shop, some years ago, at Leeds, a countryman comes in, with clogs on his feet, worsted stockings, corduroy 'unmentionables,' a vulgar striped waistcoat, threadbare blue coat, scarlet cravat, tied sailor-like, and a hat worse than that of a bricklayer's labourer. And what may be the business, think you, of this lowly man? Why, to ask the bookseller if he has succeeded in getting him, from Deighton's of Cambridge, a *second hand copy*—of what? Why, of *La Croix and the Infinitesimal Calculus ! ! !* This man's name I *found* to be Riley, and his residence at Pudsey. He was a book-keeper in some counting-house there, and gave instructions in Mathematics.

"At the same place, another time, a man in a smock frock—like a waggoner—but who was really a *stone-mason,* asked my bookseller, in my hearing, if he could sell him a *translation* of Sir Isaac Newton's *Principia ! ! !* I followed him a long way, that I might know him again. His name, I believe, was Backhouse, and his abode Seacroft or Whitkirk.

"Riley—Backhouse—Field—*Aram*—what names are these for a *Yorkshire Miscellany!* It is a pity, if not a shame, that Men with intellects, born, as it were, for the Universe, should live neglected, and die as little heeded as the fall of an autumnal leaf in the pathless Desert.—But we live in a world of trouble, of sorrow, and of sin.

"But I shall hope some time or other to give you a better account of 'the' *Infinitesimal Calculus* and *Principia,* and of a Yorkshire Miller and Mathematician of the reign of Elizabeth.

"Such subjects as these, Sir, are not *namby-pamby,* but redound to the glory of Yorkshire and of the human species. They display intellect of *the highest order,* and illustrate the saying of the Psalmist:—'Thou hast made him *but a little lower than the angels,* and crowned him with glory and honour.'

"Yours, Sir, very respectfully,

"NORRISSON SCATCHERD."

When at Mary-le-bone School, the ancient manor house, rented by his grandfather, drew his admiration. Tradition reported that, "this fine ancient structure was a palace of Elizabeth; from her it came by grant to the Forsyths, and thence to the Duke of Portland." Mr.

Scatcherd says of it, "I have a perfect recollection of this fine and interesting house, with its beautiful saloon and gallery, in which private concerts were held occasionally, and the first instrumental performers attended. My grandfather was an enthusiast in music, and cultivated, most of all, the friendship of musical men, especially of Handel, who visited him often and had a great predilection for his society." It is more than probable that it was while spending many years in this house, our historian first imbibed the love of antiquities, which made an indelible impression upon his future life. That the London suburb was full of attractions to him will be gathered from the following letter, written in 1831. He says:—"I can remember Mary-le-bone in 1790 better than the lakes of Cumberland, which I saw only in 1828; my recollection traverses every room in the palace or manor-house. I remember the fine gardens and mulberry trees, and seeing Lunardi or Blanchard in his balloon high over them. I remember anecdotes of Dr. Arne, and many eminent men; and especially of those wonderful men Samuel and Charles Wesley, who, when children, were stars of the first magnitude in the musical world, and lived at or near Mary-le-bone."

Mr. Scatcherd was a good specimen of the "fine old English gentleman." As an illustration of his liberality, we may mention that, in 1821, in consequence of the agricultural distress throughout the district, he returned ten per cent. to his tenants, and intimated that he should continue to do so, so long as the distress continued. In politics he was a most devoted Whig. Writing in 1838 of Lord John Russell, he says:

"If any name be dear and justly dear to Englishmen, it is that of Russell, as illustrious in the 19th as the 17th century; though many should forsake him, yet will not I. The Conservatives shall find me, like Chatham, in this—'faithful among the faithless.' I have no office to ask of any great man, nor will I prostitute myself to please any man upon earth. I am not after the flesh-pots of Egypt, or likely to sell my birthright for a mess of pottage. I am getting an old man, and it is too late in the day for me to become an apostate."

In 1851, Mr. Scatcherd had the gratification to be elected a Fellow of the Society of Antiquaries. He died at Morley House on the 16th of February, 1853, and left a widow and six children to mourn his loss.

"If well to live, and well to die,
If faith, and hope, and charity,
May crown a soul in endless bliss;
Thrice happy his condition is."—ANON.

EDWARD REYNER, M.A.—This eminent divine was born at Morley, in 1600, and received his early education in the neighbourhood of Leeds.

It is said of him that he feared the Lord from his youth, and greatly frequented sermons in his childhood, and constantly attended the monthly exercise, which was encouraged by that excellent Abp. Dr. Toby Matthews, at Leeds, Pudsey, and other places. Before he left Morley for the University, he was, in all respects, a most conscientious Christian; frequent in secret prayer, a strict Sabbatarian, of a gravity beyond his years, and giving great promise of future eminence. While at the University of Cambridge, he made the most of his opportunities, and laid in a good stock of learning, but the straitness of his means did not permit of his staying there so long as he had an inclination to do. After leaving the University, he taught school at Aserby in Lincolnshire, but owing to the inability of the people to sufficiently remunerate him for his services, he left the place to accept an offer from the Countess of Warwick, of the school at Market-Rasen, in which he continued a few years, industriously grounding his scholars in the rudiments of learning and the principles of religion, and improving all his spare time for the perfecting his own studies. After remaining four years, the Countess bestowed upon him the lectureship at Welton, which she maintained.

Mr. Reyner was, on the 13th of August, 1626, invited to Lincoln, by a most affectionate call of many pious people there, first, to be lecturer at Benedicts, and then to be minister at Peters, at the Arches, March 4th, 1627; where he displayed uncommon ministerial abilities, and was an unspeakable blessing to the city. At that time he did not conform to the usual ceremonies, which created him adversaries who threatened him; but his liberty of preaching was continued, and his moderation procured him favour with several that belonged to the Minster, who sometimes heard him in the afternoon. Sir Edward Lake himself, the chancellor, was often his auditor, and declared he received benefit by his preaching, till he was reproved by certain persons in power. In this position Mr. Reyner was precisely the man for the place. His piety and sterling character; his simplicity and faithfulness eminently qualified him to assume the offices of pastor and teacher; for his sole desire was to forward the welfare—spiritual, intellectual, and physical—of those about him.

Dr. Williams, the Bishop of the diocese, in one of his visitations, attended the preaching of Mr. Reyner. As soon as the latter had ended his sermon, the Bishop sent him an invitation to dine with him, and before parting, presented him with the Prebend of Botolphs in Lincoln, which he at first accepted; but when he came seriously to reflect upon the matter, he was much dissatisfied, for he found he could not keep it with a safe and quiet conscience. Hereupon he prevailed with the lady

Armine (to whom he was related) to go to the Bishop, to excuse his declining this preferment; when his lordship pleasantly said to the lady, "I have had many Countesses, Ladies, and others, who have been suitors to me to get preferments for their friends; but you are the first that ever came to take away a preferment, and that from one upon whom I bestowed it with my own hands."

Mr. Reyner was a most laborious teacher, "warning every one, night and day with tears, teaching them publicly, and from house to house, being an example of a pious, diligent, and conscientious pastor." It was a great trouble to him to find some of his people falling off to unsound principles. He prayed for them without ceasing, and conversed with them with much meekness, and in his sermons he laid the grounds of those truths from which they had fallen, in such a general way, as if none in the congregation had doubted of them, that none might be exasperated.

In 1639 he was asked to accept the pastoral oversight of a congregational church in Holland, but hoping that better times were approaching in England, he sent a denial. About this time he had orders sent him from the Commissary's Court, to "conform" to many practices repugnant to his feelings, but the general commotions that happened soon after saved him from those rigours. After spending some time at Norwich, where he had accepted a lectureship, he was invited to Leeds by the magistrates and principal inhabitants, who pressed him, with the consideration of its being his native county, which needed his help. He had another pressing invitation to be one of the preachers in the city of York. In 1654 he returned to Lincoln, and settled in the Minster, but had not been long there before a new trouble came upon him. Some of the King's soldiers came foraging as far as Lincoln. Their malice was pointed at Mr. Reyner; they accordingly pursued him, and there were none to oppose them. He fled into the library to hide himself; but they followed him with drawn swords, swearing they would have him, dead or alive: upon which he opened the doors, when they stript him of his coat, took away his purse, and led him away in triumph; but he was soon afterwards released. Mr. Reyner died about 1670.

As a preacher, he was very successful in his method, which was generally catechetical. He was a great reprover of sin, wherever he saw it, in great or small. He was conscientious in his conduct as to public affairs, and could not fall in with the practices and opinions of the times. He was a very humble, meek, quiet, and patient person, giving this as his observation, in the close of his days, "I have ever found, that words spoken in meekness of wisdom, and not from an

angry spirit, are most piercing to others, and most comfortable to myself."

Mr. Reyner published the following works:—Precepts for Christian Practice—Considerations concerning Marriage; The Honour, Duties, Benefits, and Troubles of it—A Vindication of Human Learning and Universities — The Being and Well-being of a Christian: in three Treatises.

"And so to live, that when the sun
Of our existence sets in night,
Memorials sweet of mercies done
May shrine our names in memory's light."—Bowring.

John Swinden.—This gentleman, though not a native of Morley, may fairly claim to be ranked amongst the "worthies" of the place, having spent nearly his whole life here. He died in 1841, deservedly esteemed and lamented by his numerous friends and acquaintances. His death deprived society of one of its brightest ornaments, and his loss was mourned with feelings of no common sorrow. As a surgeon, during a period of thirty years, his great professional talents were eminently, and, under divine providence, usefully exerted in the service of his fellow-creatures; and he was esteemed an honour to that profession of which he was so distinguished a member. His science and well-grounded skill in medicine were equalled only by the virtues which adorned his heart. In his character, the scholar, the man of science, and the man of feeling were happily blended. His advice was at all times freely at the command of the sick and suffering poor; to whom he was ever kind during his practice in Morley; no pecuniary motive could ever induce him to forget their claims upon him. His good deeds were more abundant in those times of privation and distress, which the operatives of the village were called to pass through, and which he endeavoured to alleviate in every way that he could; and these are still remembered by those who profited by his advice and experience, and who also were the recipients of his private bounty. He suggested and carried out the formation in the village of a society for the mutual improvement of adults; and possessing a thorough knowledge of chemistry, he was never happier than when endeavouring to make himself understood by the humblest capacity. He was also an excellent lecturer on other subjects connected with Nature and Art, and as he possessed a happy and easy manner of elucidation, the imperfectly informed operative listened to him with profit and delight.

In 1831, Dr. Swinden took an active part in a movement against the further extension of the "factory system" in Morley. The Gillroyd Mill Company was at that time being formed, and our village squires contemplated, with feelings of pain, the breaking up of the old "domestic manufacture of cloth." A meeting was held in March, 1831, in the Town's School. Dr. Swinden was in the chair, and in his speech said that "It was the bounden duty of all to uphold the domestic manufacture, and the operatives particularly are bound to hail that good old fashioned system, which offered an encouragement to men to be careful, because by being so they might purchase a little wool, manufacture it into cloth, take it to the Leeds Cloth Hall, and having once tasted the sweets of labour, they would be more industrious and better members of society." The meeting passed resolutions condemnatory of the factory system. N. Scatcherd, Esq., also spoke against the introduction of machinery into the manufacture.

A few years before his death, his name went forth to the literary world as the author of "An attempt to prove that Lord Chatham was Junius," and we may infer from the following review by the *Leeds Mercury* of Dec. 16th, 1830, that the attempt was not without merit. It says:—

"Dr. Swinden has added that to Chatham's fame which will give it additional brilliancy. He has neither advanced false facts, nor reasoned falsely from true principles. We may apply to him the beautiful language of Chatham quoted in the preface, 'The evidence which truth carries with it, is superior to all argument, it neither wants the support, nor dreads the opposition, of the greatest abilities.' We are persuaded that Mr. Swinden's evidence is that of truth."

A local poet inscribed the following lines to the memory of this village worthy:—

"Though vain the storied urn and poet's lay,
We mourn as men when genius dies away;
We feel our loss of intellectual worth,
We know a glorious light hath left the earth.
His voice is in our ears, his form we see
Flitting before us, wheresoe'er we be;
And, in the past's bright mirror, as they rise,
His nobler virtues we more dearly prize.
What though the solemn bell from day to day
Proclaims aloud that fellow worms decay;
When gifted minds to death's cold mandate bend,
All nature mourns an universal friend."

A marble tablet in St. Peter's church records that he died on the 11th of April, 1841, aged 51 years.

"The faithful friend—the generous heart and hand—
The noble mind, filled with the richest lore—
The well-remembered form—familiar face—
Are now no more!—JOHN REED APPLETON, F.S.A.

NATHANIEL DIXON.—Any history of Morley would be incomplete without a notice of this gentleman, who may be fairly ranked as one of the "worthies" of the place, as he was, from 1848 to 1862, one of the most prominent public men in Morley, and took a large share in furthering its growth and development. He took a deep interest in all public matters tending to the welfare and well-being of his fellow-townsmen. He was elected chairman of the Local Board in 1863, having previously served all the various public offices connected with the township. In 1859 he was chairman of the Gas Company, and retained the office until his death. Whenever he attended any public meeting of the inhabitants, called for the purpose of taking into consideration any scheme intended to improve and advance their interests, he always delivered what he had to say on the subject in a clear and forcible manner, and generally to the point. But it was as a Christian man that he will be best remembered by those who knew him. He was the life of every benevolent and Christian movement, a devoted lover of peace, and a large-hearted well-wisher of every good cause. He was eminently a man of prayer, strictly conscientious, honourable and upright in all his dealings, scrupulous even to a fault, generous, and ever ready to assist in any public or private acts of benevolence.

Mr. Dixon was a man of untiring energy, of dauntless resolution, and uncompromising principle. His life was marked by great thoroughness, transparency, and firmness of character; and he was a man whom all could trust and honour. Though he was somewhat abrupt and impetuous in his manner, yet he struggled successfully to overcome, in a great measure, this disposition. He was ever loyal to truth, to duty, and to God. Religion was emphatically the business of his life. During the latter years of his life he was in delicate health, and having retired from business, he had ample opportunity of usefulness, and also the willingness, to avail himself of it. Indeed, perhaps it might be said, he attempted too much; had he taken less care upon himself, and been content to spend a life of *inglorious ease*, humanly speaking, he might have lived longer.

In 1863, his health failing, he went to reside at Drighlington. He departed this life on October 30th, 1865, in his 60th year, and was interred in Rehoboth Chapel burial ground, Morley, on the 4th day of November.

"That to act, whate'er betide,
Nobly on the Christian plan,
This is still the surest guide,
How to be the GENTLEMAN."—TUPPER.

MANOAH RHODES, J.P., was born at Morley on the 7th of March, 1810. His father, Joseph Rhodes, was in comfortable circumstances, as a farmer and manufacturer of "healds and slays," used in the woollen trade. At an early age the son was sent to the Endowed Grammar School at Batley, distant three miles from Morley, and the daily journey to and fro was often most wearisome, especially in winter time, when the roads were in execrable condition. Batley was, at that time, more of an agricultural than a manufacturing village, and gave no signs of the great change which half a century has effected, in transforming the place from a rural country village into a large manufacturing town, with a mayor and corporation, gigantic mills and manufactories, and palatial residences.

On the 9th day of November, 1822, young Rhodes took his leave of Morley, and walked over to Bradford, to enter upon an apprenticeship with Mr. John Allott, silversmith, Ivegate, with whom he remained for fourteen years, serving him faithfully. In 1836, Mr. Rhodes commenced business on his own account, and from a very humble beginning is now, after a prosperous career of forty years, head of the well-known firm of Manoah Rhodes and Sons, one of the largest gold and silversmiths' businesses in the North of England.

In 1852, Mr. Rhodes was initiated into the Order of Freemasonry, and has since that time filled nearly all the offices in the craft, below that of D. P. G. Master. Whilst Master of his own lodge, he was honoured by the G. M. Earl de Grey, accepting his hospitality.

When the subject of incorporating the borough of Bradford was mooted, Mr. Rhodes took a very active and prominent part in furthering the movement, and bringing about the incorporation, which was effected in 1847. Fifteen or sixteen years ago, he occupied a seat in the Town Council for a term of four years. He has not since taken any very prominent part in local politics, and only re-entered the council chamber in 1871, as one of the members for the North Ward. In November, 1873, he was elected Mayor of the borough of Bradford, and in proposing him for the office, Ald. M. Dawson spoke as follows:—"Mr. Rhodes was one of the few men who had not made an enemy, either political or religious. He believed it was just fifty-one years on Sunday—Lord Mayor's day—that Mr. Rhodes had entered the good old town of Bradford; and during the whole of that time, no one had found any



fault with his character, but he had attained a high and honourable position in society. He was generous almost to a fault, and he had gained the esteem and regard of all classes of his fellow-townsmen. He had prospered with the town, had progressed with its progress, and had succeeded with its success." Mr. Rhodes fulfilled the duties of his office with dignity, suavity, and grace, and in the council chamber, during the debates, he kept order admirably, blending with mildness of tone an unmistakeable decision of manner. During his mayoralty the statue erected in Bradford, in honour of Sir Titus Salt, Bart., was unveiled with great ceremony; the mayor afterwards entertaining to luncheon, in the banqueting room at the town hall, His Grace the Duke of Devonshire, Lord Frederick Cavendish, M.P., the Lord Mayor of York, Sir Matthew Wilson, Bart., Henry W. Ripley, Esq., M.P., all the surviving ex-Mayors of Bradford, and a number of other gentlemen.

At the expiration of his mayoralty, Mr. Rhodes was entertained at a banquet by the town council, and in the week following at a second banquet, by a number of influential townsmen, not connected with the council, who were anxious to express their sense of satisfaction with the manner in which he had discharged the duties of Mayor.

Some few months ago, Mr. Rhodes was placed on the list of borough magistrates, since which time he has regularly fulfilled the duties of the bench in a very able and efficient manner.

Mr. Rhodes has never taken any very prominent part in political matters. In early life he belonged to the old Whig party, but for some years his leanings have been towards the Conservative interest. In religion he has identified himself with the Wesleyan Methodists, and has contributed liberally to its various organisations, and at the same time, according to his ability, has materially assisted any good movement in the Church, or amongst other denominations, as well as the various charities in Bradford.

Mr. Rhodes was married in 1836 to Ann, daughter of Joseph Watson, cloth maker, Morley, and niece of the late Isaac Crowther, Esq., of Croft House, Morley, by whom he has a family of six sons and two daughters.

We have pleasure in being able to present our readers with a life-like portrait of this "village worthy," the lessons of whose life are worth remembering, for, though it contains no adventures or events of an exciting nature, yet it serves to show how high and worthy a position may be attained by steady perseverance, plodding industry, and honourable dealings; and proves that "excellence is never granted to man but as the reward of labour," for "if you have great talents, industry will improve them; if moderate abilities, it will supply their deficiencies."

"The heights, by great men reached, and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upwards in the night."—LONGFELLOW.

WILLIAM OVEREND PRIESTLEY, M.D.—This eminent physician, still living, was born at Churwell, June 24th, 1829, whence, at an early age, he was removed to "The Hall," Morley. His father, Mr. Joseph Priestley, was an extensive manufacturer of cloth, and having bought the Hall, removed from Churwell, and, for the better carrying on of his business, erected the large factory on Dawson's Hill. The son spent several years at Morley, and in due course was sent to the Free Grammar School, at Batley, and subsequently to Bramham College. In 1843 he was apprenticed to Mr. M. T. Sadler, surgeon, of Barnsley; on leaving that town, he took charge of a district in Leeds, during the visitation of cholera in 1849. He next removed to Edinburgh, where he studied at the University, and was assistant for some years to the celebrated Dr. Simpson. Besides other academic distinctions, Mr. Priestley was Senate Gold Medallist at his graduation, this being the highest honour of the University, and awarded only for original researches. Settling in London as a physician, he became one of the lecturers at the Grosvenor Place School of Medicine. Somewhat later he was appointed lecturer on midwifery at the Middlesex Hospital, and in 1862 Professor of Obstetric medicine in King's College, London. Dr. Priestley is a member of and one of the examiners in the Royal College of Surgeons; a Fellow of the Royal College of Physicians, both in London and Edinburgh. He has held the office of examiner for the prescribed term of years, both in the University of London and the Royal College of Physicians. In April, 1856, Dr. Priestley was married to Eliza, daughter of Robert Chambers, Esq., of the well-known firm of W. and R. Chambers. Of his present position in the medical world, we gather the following particulars from the Medical Directory for 1876:—"Priestley, W. O., 17, Hertford Street, Mayfair, London; M.D., Edin., 1853; F.R.C.P., Edin., 1858; F.R.C.P., London, 1864; M., 1850; M.R.C.S., England, 1852; Fell. Roy. Med. Chir. Soes., London and Edin.; Fell. Bot. Soc., Edin.; Mem. Obst. Socs. Lond. and Edin.; Late Exam. in Midw. University, London; Prof. of Midw., King's College Hosp.; formerly Vice-President, Paris Med. Soc., and author of numerous papers on natural history and medicine." In addition to these and many other honours, Dr. Priestley was in 1865 appointed Physician-Accoucheur to the Princess of Hesse, and to the members of the Orleans family resident in England.

"Send these forth, and tame the savage,
Sow his realms with British homes,
Where till now wild monsters ravage,
Or the wilder Bushman roams.—TUPPER.

JAMES SMITH.—This eminent Baptist Missionary was born at Morley on March 4th, 1817, and was the son of Joseph and Hannah Smith. Of his early years and education we have no particulars, but in 1840 he was in business as a tailor and draper in Vicar Lane, Leeds. In 1841, his business not being prosperous, and himself somewhat reckless, he enlisted into the East India Company's service, and speedily embarked for Calcutta. During the outward voyage, he was the subject of deep religious impressions, which increased after his arrival, and ultimately led him to a decided avowal of the faith of the gospel. In 1842 he was at the Fall of Cabool, under Major General Pollock, when this general congratulated the soldiers on their admirable conduct, feeling convinced that greater gallantry had never been exhibited by British troops. Soon after this engagement, Mr. Smith was set at liberty, by the kindness of unknown friends, who paid for his discharge from the army. He went to Cawnpore, where, as he says, "I reached this place, without friends and without property, but was shortly afterwards in full employment. I am employed by the Society for the Propagation of the Gospel in Foreign Parts. I did not seek the situation, but was appointed by the Society's Calcutta Committee without my knowledge. I act as catechist under the Rev. W. H. Perkins, at a salary of £5 per month, with house, etc. My duty is chiefly to read the Bible, and explain in the Bazaar, and to superintend the Native Schools."

In accepting this appointment, Mr. Smith had expressly stated his objections to some of the principles of the Church of England, and it was stipulated that these objections should be respected. In consequence, however, of persecution at the hands of the clergy, he ultimately tendered his resignation, which was not accepted, and he continued to labour on until 1846, when his views respecting baptism underwent a change, and giving up his situation with the Propagation Society, he was employed by the Baptist Missionary Society for six months, pending a reference to the Committee in London. In entering upon the duties of his new vocation, he found many difficulties to contend with, and he had to exercise much self-denial, but he prosecuted his work with cheerful and untiring spirit, in which he was greatly aided by his excellent wife. By constant application to study, he became very highly cultivated, an excellent linguist, and a man of extensive and general reading. These, however, could not divert him from the object, which

with his characteristic ardour of mind, he ever kept in view—the office of a minister amongst a heathen people, an office which he has sustained for thirty years of his life, with an ability which has won for him the esteem of the Baptist denomination.

On two occasions Mr. Smith has revisited his native town, preaching and lecturing to delighted audiences. A tall commanding figure, a manly and forcible utterance, a plain, simple style, peculiarly adapted to sacred subjects, and a luminous, comprehensive view of every topic and argument, such as familiarly presents itself to a cultivated mind, combine to render him an admired and eloquent preacher.

At the present time Mr. Smith is a power in Delhi, both in spiritual, sanitary, and social affairs. The Queen's gardens, zoological and botanical, are committed to his care, with their menagerie. He was chosen to present the address of the citizens to the Duke of Edinburgh, on the occasion of his visit to Delhi. Mr. Smith is also a Sanitary Commissioner, and has many important public trusts under his control.

"Hope, with her prizes and victories won,
Shines in the blaze of my morning sun,
Conquering hope, with golden ray,
Blessing my landscape far away."—TUPPER.

WILLIAM WILLANS ASQUITH.—Eldest son of the late J. D. Asquith, Esq., was born at Morley in 1851. Educated at Fulneck School, Huddersfield College, and City of London School. Gained an Exhibition at Balliol College, Oxford, November, 1870, and was *proxime accessit* for the Stanhope Prize in the University, 1872. Obtained a second-class in "Classical Moderations" in Michaelmas Term, 1872, and a first-class in the Final Classical School in Trinity Term, 1875.

"Away with your counsels and hinder me not,—
On, on let me press to my brilliant lot!
Young and strong, and sanguine and free,
How knowest thou what I may be?"—TUPPER.

HERBERT HENRY ASQUITH.—Was born at Morley in September, 1852, and is the second son of the late Joseph Dixon Asquith, Esq., wool merchant, and grandson of the late William Willans, Esq., of Huddersfield. Mr. H. Asquith's earlier education was received at the Moravian School at Fulneck, at Huddersfield College, and finally and chiefly at the City of London School. At the latter he took, besides the

Tite Scholarship, the Grocers' Company's Exhibition of £50 per annum for four years, tenable at either of the leading Universities. In 1869 he won the Balliol Scholarship in competition with several of the leading Grammar Schools, such as Cheltenham and Marlborough, the value being £80 per annum, and tenable for five years. He entered College at Oxford, in October, 1870; took first-class honours in "Mods" in 1872, and the same year was *proxime accessit* for the Hertford Scholarship, and for the Ireland Scholarship in 1872 and 1874. In the latter year he gained a first-class in the Final Classical School, in Trinity Term. Mr. Asquith also obtained the Craven Scholarship, in Trinity Term, 1874, at the same time being President of the Oxford Union Society. He was also elected a Fellow of Balliol College, in Michaelmas Term, 1874.

"Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate.
Nothing to him falls early, or too late."—JOHN FLETCHER.

H. E. HIRST, M.A., B.C.L.—Is the son of a surgeon at Morley, and belongs to a family who have, for many generations, taken an active part in every movement calculated to advance the prosperity of the town. The subject of our sketch was born January 13th, 1849, at Oxford Place, Leeds, and when a few years old removed to Morley, where his father had commenced a medical practice. When thirteen years old he began his education in the Grammar School at Leeds; in 1867 he became captain of the school, and after having passed first for the Hastings' Exhibition at Queen's College, Oxford, as well as for the School Exhibition, Master Hirst began his studies at the University. In June, 1871, he took his B.A. degree with a double second-class in history, philosophy, logic, and the classics. In October of the same year, his studies embraced chemistry, comparative anatomy, and the physical sciences, with a view to medical practice, but finding, whilst thus engaged, that the medical profession ill-accorded with his tastes, he determined to commence the study of the law. In November, 1873, he began to attend lectures at the Inns of Court, and in the following June he passed the necessary examinations for the B.C.L. degree, and took that honour, with his Master's M.A. in the course of the same month. In November, 1874, Mr. Hirst was called to the bar at Lincoln's Inn, and during the Spring Circuit of 1875 was elected a member of the Northern Circuit.

ECCLESIASTICAL HISTORY.

' The humble-hearted and the meek and pure
Had, by the holy worship of long years,
Made thee a hallowed place; and many tears,
Shed in repentance deep, had blessed thy floor.
The distant sound of thy sweet Sabbath bell
O'er meadows green no more shall come to me,
Sitting beneath the shady woodland tree—
Church of my native village! fare-thee-well!"—ROBERT NICOLL.

"Build not, good squire, worthy parishioners, a new church, high or low! repair the old with loving care and reverent anxiety: there is a charm, there is a value inexpressibly precious in ancientness and continuity of remembrance. The world is poorer and smaller by the loss of any old thing visibly connecting us, poor fleeting mortals, with the sacred bygone years; leaving a door open, unto the land of the Past. It is deeper than a question of taste, this of *blotting out traces of the great Past* from our visible world, blotting them out for ever, with all their softened beauty, and mystery and tender sadness. The worst thing is to erase the venerable relic from the earth. The next worse thing, is to restore it. Keep, Old England, thy old churches, and old manor-houses too, and town-halls and ivied walls, and shady winding roads; these things, believe it, tend to nourish all that is wholesome and beautiful in conservatism, and to foster a love of the country of our ancestors, which is also our own, and will, we hope, be our children's."—
PATRICIUS WALKER.

IN entering upon the Ecclesiastical history of Morley, the Old Chapel of *St. Mary's-in-the-Wood* first claims our notice, and amongst other and more reliable material from which we hope to derive valuable information as to its antiquity and history, the researches of Scatcherd will assist us greatly, for, as with "a labour of love," he jealously preserved the memorials associated with the place, as became a true antiquary. Nevertheless, while acknowledging at the outset our indebtedness, it will be our duty to point out many glaring inaccuracies in the writings of this painstaking and laborious historian. His zeal on behalf of "Oliver" and the times of the Commonwealth; his wish to glorify the age in which some of his ancestors distinguished themselves; and his evident desire to make certain matters connected with the Old Chapel coincide with the opinions of antiquarians like himself, led him, in several instances, into surmises and speculations, which he gives as facts, but which are clearly untenable. In his anxiety



Morley Old Chapel.

to "furnish a book," as he says, "for bookish people," he neglected to take the necessary precautions to verify statements, which even unlearned writers have no difficulty in proving to be incorrect.

Starting then with the origin of the Old Chapel, or its predecessors, we have to admit that an impenetrable obscurity surrounds its early history. We have no means of verifying Scatcherd's assertion, that a place of worship existed on this site, from the era of the Saxon Heptarchy (A.D. 455-827), and as he does not stay to give us his authority for the statement, we are disposed, in the absence of documentary evidence, to leave the two centuries, between the Saxon Heptarchy and the times of Edward the Confessor (A.D. 1042-66), and commence our investigations at the time when there is positive proof of the existence of a church or chapel at Morley.

In Doomsday Book (A.D. 1066-86) it is written:—

"*There is a church* at Morley—a native wood, one mile long and one broad—in the time of King Edward, valued at forty shillings."

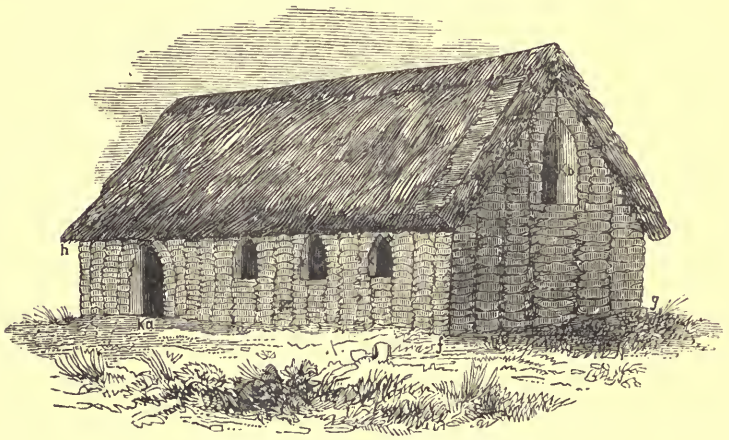
Another passage in the same book is thus rendered:—

"According to the verdict of the men of Morlege (Morley) Wapentake, concerning the Church of St. Mary, which is in Morley Wood, the King has a moiety of the three Festivals of St. Mary's, which belong to Wakefield. Ilbert and the Priests who serve the Church have all the rest."

Eight centuries have passed away since these facts were recorded, and now that sacrilegious hands have laid hold of the Old Chapel and levelled it to the ground,—in the month of September one thousand eight hundred and seventy-five,—we cannot part with the only link which connected the Morley of to-day with the Morley of the eleventh century, without a pang of regret, the more especially, when we think upon the eventful records of the venerable edifice, stretching over a space of time that comprehends the most important facts which belong to English history, and includes those changes in the condition of our ancestors, which reach from a state of social barbarism to that of personal freedom and comparative refinement. In looking upon the ancient edifice, more particularly, before the so-called "restoration" of 1865, there was ample scope for the rich and comprehensive faculty of mental reflection to be brought into full exercise. Tracing its chequered history, as we have often done, from the time when the feodal baron and the Romish priests said their prayers within its walls; when its wealth was considerable, as proved by its alms, offerings, and oblations; down through the ages, when it has been alternately in the hands of Roman Catholics, Protestants, Presbyterians, and Independents, we

cannot but feel pained at the separation which the destruction of the edifice has brought about. We know that money-grubbing, avaricious, and worldly-minded men will sneer at what they may be pleased to call a superstitious clinging to antiquity, but we are free to admit that we cannot readily shake off our reverence for that which our fathers have reverenced so long, even though the causes, in which that reverence originated, are not so obvious or not very satisfactory to superficial observers.

From Doomsday Book, we know that the Old Chapel, or a place of worship upon the site of the late chapel, has existed from the times of our Saxon ancestors, but we are left to conjecture at what period of the Saxon era it had its rise. The Old Chapel of recent times does not help



Church of the Anglo-Saxon Period.

us to solve this difficulty, for most assuredly no portion of that edifice could be assigned to so early a date. This building was not the original one, but was evidently the production of at least three different periods, none of them dating back further than the beginning of the 13th century.

Before proceeding to trace the history of the Old Chapel, we shall adduce one or two testimonies as to the antiquity of the Church of St. Mary. Whitaker, in his celebrated work, "Loidis and Elmete," thus speaks of it:—"Morley, which denominates the Hundred, had at the time of the Doomsday survey a parish Church—to the dependent state of a chapel to Batley, it was reduced by Robert de Lacy, founder

of the latter church, and so it seems to have continued till the great rebellion, when it underwent a second degradation, being then leased out by Savile, Earl of Sussex, to certain Presbyterian trustees for the term of five hundred years; in consequence of which, it remains, perhaps, the only instance throughout England and Wales of an ancient established place of worship which was not restored to the established church at the Reformation."

Dr. Whitaker further says, speaking of the church at Wakefield:— "I am persuaded that though the church at Wakefield was in existence in the Conqueror's reign, it was *not* one of the original Saxon churches, of which, in the hundred of Morley, there were only two; namely, Morley, itself the hundred church, and Dewsbury," and the Doctor goes on to show that Wakefield Church was taken out of the original parish of Morley. It is curious and interesting to read the Doctor's theories, for we see in them how, in the absence of facts, a plausible statement may be elaborated, which shall mislead the reader even as much as it has misled the author who concocted it. No part of Dr. Whitaker's book is more purely theoretical than his attempt to connect the Old Chapel of Morley with the church mentioned in Doomsday as being there.

Whilst we admit the existence of the Saxon Church in 1080, we must bear in mind that shortly after the Conquest the Church of "St. Mary's-in-the-Wood" was made a dependent chapel to Batley, by Robert de Lacy. This must have been previous to the year 1120, for in that year this Robert de Lacy founded the Priory of Nostel, to which he gave the Church of Batley. From this fact, together with the omission of all mention of the Church of Morley, we may reasonably conclude that Morley Church had sunk into the condition of a dependent chapel, and was then conveyed as such to Nostel, by the gift of the then parent Church of Batley. After this time we believe that the chapel at Morley declined, and probably soon fell into decay, for there remains a notice which goes very far indeed to prove that no such building existed here, even when Henry III. ascended the throne in 1216. Some parts of the manor of Morley had been given to the Priory of St. Oswald at Nostel. Burton's Monasticon tells us, that Ralph de Insula and William his son or brother gave twelve oxgangs of land, and that Robert, son of Herbert de Beeston, gave twelve acres more to the same Priory. Ralph de Insula or De Lisle was a member of the family of Rougemont; and the Beestons were lords of the manor of Beeston, near Leeds. Both families were magnates in the Norman period, and both were immense possessors of land in Morley for a considerable space of time.

There is an account of Morley in the Harl. MS. 797, which shows the connection of these families therewith, and those notices we shall now use. In the 4th John, 1202, a case was investigated between Adam de Beeston, demandant, and Elias de Morley, tenant, concerning one carrucate of land in Morley, and the right of inheritance was settled upon the aforesaid Adam. These Morleys appear to have been of some importance, and by them was another link added to the chain which connected Morley with the Priory of Nostel. The Coucher Book of Nostel informs us that Elias, son of Adam de Morlai, gave to God and to the Church of St. Trinity of York, and to the Church of Holbeck, one oxgang of land in the Town of Morley. Stephen, Prior of St. Trinity of York, conveyed by charter to the monks of Nostel the same oxgang of land which Elias de Morley had given to his house. When the house of De Morley became extinct does not appear, but they seem to have been succeeded by the Beestons, who were also benefactors to Kirkstall Abbey. The Coucher Book of that house tells us that Hugh de Beeston gave ten acres of land in Morley to the monks at Kirkstall. In the 11th Henry III., 1226, the King confirms to the Church at St. Oswald at Nostel the gift of Robert, the son of Robert de Beeston, of twelve acres of land in Morley. And they have bequeathed land in Morley to other institutions. In the charter of confirmation to the house of St. Nicholas of Pontefract, it is stated that Robert, the son of Herbert de Beeston, gave twelve acres of land in Morley. The Priory of Nostel also acquired lands in Morley from the family of De Lisle, between whom and the Beestons, the entire township seems to have been divided. In 1226 their connection with Morley seems to have ceased, by the marriage of Euphemia De Lisle with Nicholas de Rotherfield, whose heirs henceforth seem to have taken the prominence their maternal ancestor had previously possessed. In that year a suit arose between Nicholas de Rotherfield and Euphemia his wife, plaintiffs, and Marmaduke Davil and Helewisa his wife, tenants, and heirs of William de Insula, respecting land in Morley. It is to this Nicholas and his wife Euphemia that we would draw attention, for it is at their instance that the Chapel of Morley was founded.

In folio 85 of the Nostel Coucher we find a notice respecting the CHAPEL OF ST. NICHOLAS of Morley, wherein we are told, that John the Prior and Convent of St. Oswald, of Nostel, grant to Nicholas de Rotherfield and Euphemia his wife, and to their heirs, a license that they may have for ever a Chaplain in the Chapel of St. Nicholas of Morley, celebrating every day divine offices at their salary, and the aforesaid Nicholas and Euphemia for this grant have given unto us one oxgang of

land in Morley. This then is beyond all doubt the origin of the Old Chapel of Morley, whose chancel is said to be "apparently, of higher antiquity than even Edward II.'s reign."

There is, however, something conflicting in the further account (on folio 88 of the Coucher Book) that Prior Robert of Nostel granted to Euphemia, sometime the wife of Nicholas de Rotherfield, a chapel in her court of Morley, in which she may hear divine service only for her life, saving in all things the indemnity of the mother church of Batelai. Long after this period the Rotherfields continued to live in Morley as its lords. In the 26th Edward I., 1297, a case was tried before John de Metingham and his associates, Justices of the Lord the King, respecting the seizure of land in Morley belonging or reported to belong to the Prior of Nostel. William de Beeston, Hugh his brother, Peter de Rotherfield and others were said to have unjustly disseised the Prior of Oswald of the Common of Pasture which belonged to his free tenement in the same town; and the jurors said upon oath that the aforesaid Prior caused his cattle to roam from his manor of Rowwell to his aforesaid messuage in Morley, for the dunging his land and for the feeding of those cattle in the aforesaid common as he was wont to do. The suit terminated in favour of the Prior, who was ordered to recover his seizin.



Arms of Nostel Priory.

Another evidence of the antiquity of this place of worship is to be found in the pedestal of what has undoubtedly been a Saxon cross or dial. Scatcherd tells us that the old people of his day assured him that it was formerly a sun dial; but he did not accept their opinion, and endeavours, in ten pages of his History, to prove by analogy and in other ways that an ancient church-yard cross once appeared upon the base of this column. Both these conjectures may be right, as many instances are on record of these Saxon crosses being used as dials. We are, however, of opinion that the pedestal, still standing on the south side of the site of the Chapel, was simply the bearer of a modest church-yard cross. History tells us that the cross originally marked out the hallowed spots where Christianity was first preached to our forefathers, and near to which the church was usually erected. From the like source we learn that these crosses were, in many cases, removed from our church-yards at the time of the Reformation, or were afterwards destroyed or defaced by the Puritans, in their great zeal for destroying everything good or bad which, as they thought, at all

savoured of Romanism. Stone, in his "God's Acre," informs us that, "One especial symbol of the consecration of a church-yard, was the erection of a cross, to remind us of the benefits vouchsafed to us by the cross of Christ. No church-yard was formerly seen without it, mostly placed in the centre of the area." At the present day, in Cornwall, almost every church-yard has one at least, on the south side, and usually raised on a mound or step, similar to that in the Morley grave-yard.

> "For oft the cross near some lone chapel stood,
> Beside the fount, or in the public way,
> That whoso list might there kneel down and pray,
> To Him, once crucified."

Having spoken of the origin, as we believe, of the Old Chapel, we will proceed to a description of its appearance previous to the restoration (?) of 1865. The chapel had then a bell-turret at the west end, surmounted by a weathercock and the points of the compass. The west window consisted of six long lights, square headed, with clock above. The entrance to the chapel was at the south-west corner, above which was a clerestory window, in roof, of four lights, and another similar window towards the east end. On the south side were two windows of five lights each, and one to the east of three lights. In the chancel, which was smaller and lower than the main body of the chapel, there was a small door on the south side, with a small window of three lights on the west side, and one of one light to the east of it. The east window was of five lights. The gallery at the west end was erected, and a small organ introduced, in 1798, also walls whitewashed, rough posterns cased in deal, painted, grained, and varnished. The chancel, or east end, was the oldest part, and was built in the early part of the thirteenth century, but some portion of that erection, it is supposed, was destroyed by fire about the year A.D. 1322, when the village and the church were set fire to by the ravaging Scots. This is proved beyond a doubt by the discovery, during the pulling down of the chapel, of a considerable number of stones, which have evidently been at some time exposed to a severe heat. Carved stones of the zig-zag pattern, no doubt forming the arches of some portion of a former chapel, were found to have been used in the foundations for the walls of the Old Chapel. These stones are now in our possession. The materials of the chancel were nothing more than cobble stones, which had never been coursed or even tooled with the pick-axe; the rafters of the roof were placed on corbels or projections of stone; and within the building there was a projecting stone in the form of a heart, evidently a remnant of Catholicism, and intended to hold a crucifix.

Of the chancel, Scatcherd says:—"It may be conjectured, with some probability, to have been part of a church, erected upon the site of the original church of St. Mary's, by one of the De Lacys, about the beginning of the twelfth century; and judging of them from what our old historians relate, I should, certainly, give the honour of it to Robert, the son of Ilbert; for *he* it was who reduced the church at Morley to a chapelry, dependent on Batley, in the reign of Henry I." Scatcherd's conjecture as to the chancel forming part of a church or chapel erected on the site of the original church of St. Mary's, is doubtless correct; but we have shewn that its erection does not date back to "the beginning of the twelfth century," nor yet that the honour of the erection is due to one of the De Lacys.

The nave, or body of the chapel, was preserved to us until 1875, and though it lacked the age of that portion of which we have just been writing, there are interesting associations connected with it. The removal of the plaster in 1865 revealed to view many carved stones of the zigzag pattern, set in courses, and mostly in the south wall, probably a portion of the chapel of St. Nicholas. As nearly as can be ascertained, the nave was erected about the year 1560, and from its peculiar construction, its similarity to the tithe-barn at Birstal, and from the traditions respecting it, there is reason to believe that it was formerly the tithe-barn of the lord of the manor. When the tithes began to be compounded for, it became useless for this purpose, and as far as our information will enable us to judge, it was converted into a place of worship, about the time of James or Charles I.

Scatcherd endeavours to shew that considerable additions and, indeed, its greatest improvements were made soon after the times of the Commonwealth. In proof of this, he says that, "about 1825, on removing the whitewash from the walls of the nave, a discovery of several ancient scrolls was made; whose inscriptions indicate with considerable certainty the time when they were written." However plausible this theory may be, it was not correct, so far as they inscriptions are concerned, unless, indeed, these were but copies of some which had been in another part of the edifice. On pulling down the chapel in 1875, it was proved, beyond doubt, that the walls on which these texts were found were not built previous to the year 1710, or fifty years later than the period assigned to them by Scatcherd. This was ascertained by the fact that on the north side of the chapel, and within it, were a number of flagstones, evidently put over graves, that were enclosed when the enlargement of the chapel, by the addition of two side aisles, took place. Four of these slabs had upon them brass plates, with inscriptions dating

from 1691 to 1704. In addition to this testimony, an examination of the wood-work of the roof clearly shewed that it was of comparatively recent erection, and certainly was not older than the date to which we have assigned it. With respect to the inscriptions or scrolls, as they were reproduced in 1865, we believe that the scrolls mentioned by Scatcherd were reproductions of others that were, as he says, put up soon after the times of the Commonwealth. At that time it was common to affix upon walls, passages from scripture calculated to keep up a feeling of loyalty, and to inculcate a spirit of submission to the restored dynasty. Stowe, in his Chronicles, thus explains the origin of this custom:—"The practice of pulling down images and crucifixes began in the reign of Edward VI., and as these symptoms of a defunct religion disappeared, the walls of the churches became decorated with inscriptions, consisting of appropriate passages of scripture." Scatcherd gives it as his opinion that the inscriptions in the Old Chapel were levelled at Major Greathead, Captain Oates, and all those who had been privy to the Farnley Wood Plot in 1663, and also as a rebuke to the Republicans throughout the land. That this was so is highly probable, for in close proximity to the following inscription, "My Son, fear thou the Lord and the King, and meddle not with them that are given to change," was the Royal coat of arms, with the letters "C.R." on each side of the crown, and also above the lion's head, and the date 1664 underneath the whole. It was customary, previous to the times of the Commonwealth, to have the arms of the Sovereign in all churches, but in the year 1650 (during the Protectorate) the Parliament caused the King's arms to be defaced, and cast out of all places of public worship and courts of judicature throughout the land, "to make the giddy people forget the garlick and onions of Egypt they much hankered after." After the Restoration the Royal arms were required to be put up again in the churches, and this will account for the spirited symbol of royalty which is still preserved to us. That every church was not so eager to replace the dethroned emblem, we find, from the history of the Church in Masham, that it was not until 1683 that the churchwardens of that place paid "Phillip Waller for drawinge y^e^ King's arms in oyle £1," and a further sum was also paid at the same time for the covering the walls of the church with texts of scripture, painted in black letters, and surmounted by ornamental scroll-work to form panels. This description exactly corresponds with the appearance of the Old Chapel, and leads us to the same conclusion as Scatcherd, viz., "that both the arms and the inscriptions were put up, in the Old Chapel, in 1664, as a rebuke and reprimand to the leaders and abettors of the Farnley Wood Plot."

As the inscriptions are now gone for ever, we subjoin a list of those good and instructive texts that once adorned the walls of this venerable edifice. In addition to the text already referred to, there was over a small window on the north-east side of the chapel the inscription:—"Blessed are the peace-makers, for they shall be called the children of God." On the north wall were the admonitions, contained in the following texts:—"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them," and "He hath shewed thee, O man, what is good, and what doth the Lord require of thee but to do justice, to love mercy, and walk humbly with thy God." On the south wall was the inscription, "Lord I have loved the habitation of thy house and the place where thine honour dwelleth." Near to this was once the Lord's Prayer, and on the other side of the King's arms it was discovered that there had formerly been the Apostle's creed, and over the whole there had been once the Commandments.

Outside the chapel, at the west end, was an ancient clock and bell turret. When the ancient clock was put in we cannot say, but its ponderous and antiquated mechanism proved it to be of a very early date. The bell on which the hour was struck is dated 1694, and the motto, "Soli Deo Gloria"—(To the sole glory of God) shows that from its erection it was dedicated to the service of the sanctuary. Of the source from whence it came, we have no authentic record; tradition says it once served an useful purpose at Kirkstall Abbey, from whence it was transferred to Morley; but wherever it came from, it is evidently of no mean origin, for it contains a large proportion of silver.

In 1865 a series of most barbarous alterations were carried into effect, culminating in the destruction of the chancel—the portion which had been in existence for more than six hundred years, and whose history had in it as many vicissitudes as that of the English nation. In a short time the old walls were razed to the ground, the old woodwork was scattered, in the shape of manufactured relics, throughout the village, the inscriptions were obliterated; the old clock and dial found a resting place amongst the lumber in a timber-yard, and the whole place soon became one scene of disorder and desecration.

In the local papers of that day we ventured to raise our protest against the so-called "restoration," but we were met with the plea of expediency, and the desire to increase the minister's stipend, as the reasons for the wholesale destruction of the sacred edifice. But no regard was paid to the plea which we endeavoured to put in for the conservation of the old village church, where generation after generation

of the villagers had knelt in pious adoration of the Most High, on each returning Sabbath, and whose ashes reposed in silence beneath the shadow of the primitive temple, in some part of which holy place the priests in ages gone by had chanted their songs of praise and thanksgiving "morning, noonday, and evening" to their God. We did not wish to see disturbed,

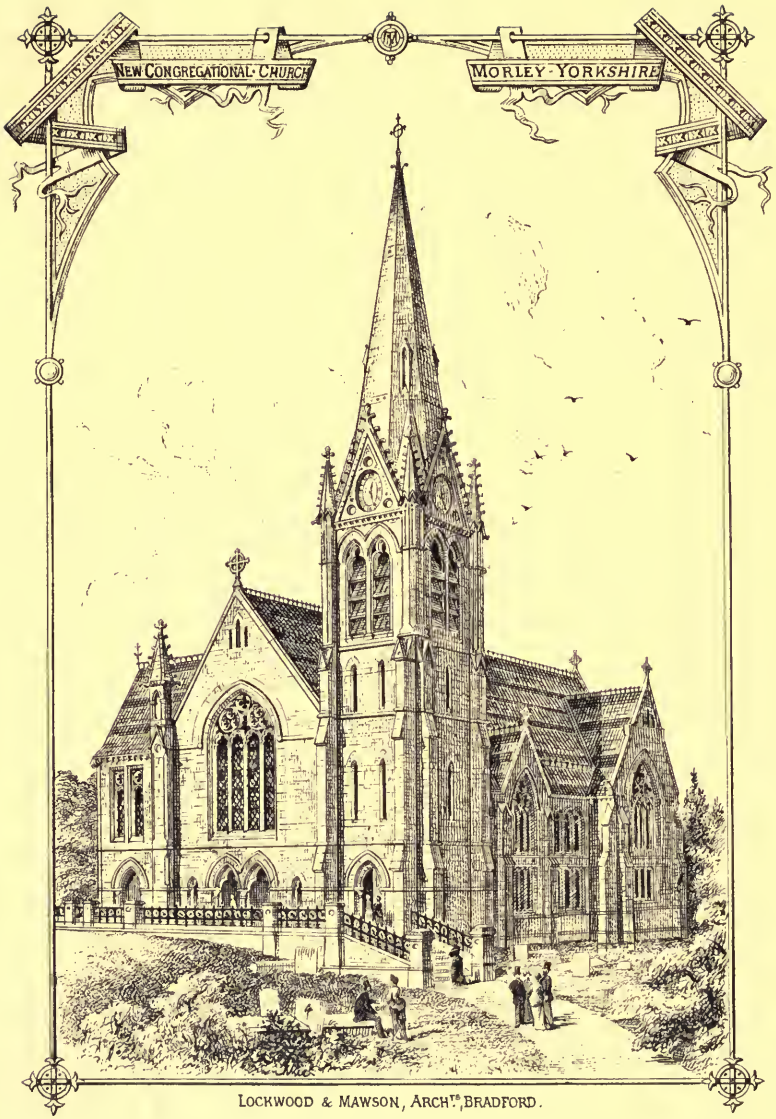
> "The old gray church that crown'd the long green hill,
> The old church-yard's innumerable graves,
> O'er which the long dark grass luxuriant waves,
> The tomb-stones rude, in uncouth types that show
> The name and years of those who sleep below,
> The homely rhymes by which fond love is fain
> Those names to rescue from oblivion's reign."—C. P. GIBSON.

To our mind there is something very suggestive and solemn about an old weather-beaten place of worship, and our reverential feelings are



Old Chapel, 1870.

roused within us as we tread the aisle of the ancient building, and such feelings were shared by many of our townspeople, with regard to the Old Chapel,—the grandsire of other places of worship—edifices, which for centuries had afforded accommodation to the whole God-fearing population of this now large town. In 1872 the place was said to be unsafe, and was closed for public worship, and last year the edifice was razed to the ground, and a new "Congregational Church" is now being erected on the site of the church of "St. Mary's-in-the-Wood," the "Church of



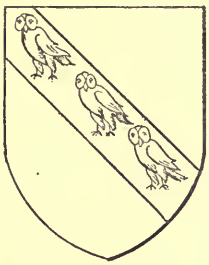
LOCKWOOD & MAWSON, ARCH.TS, BRADFORD.

St. Nicholas," or the "Old Chapel" as it has been called at various periods. The following is a description of the building, which is to be erected on the site, from designs prepared by Messrs. Lockwood and Mawson, architects, of Bradford:—

The church will be 100 feet long, by 45 feet wide, consisting of nave, side aisles, and transept, and will accommodate about 850 persons. The walls are to be built of wall-stones with ashlar dressings. The grouping of the edifice is pleasing. At the west end a nicely-proportioned tower and spire will rise to a height of 140 feet. A chamber is to be provided for a peal of bells, and above this, at a height of 70 feet from the ground, a place is set apart for a clock, with four dials, which from the eligibility and loftiness of the site will, when put up, be seen for a considerable distance. Entrances are provided in the principal front leading into a vestibule; staircases communicating with the galleries. The nave will be rather wider than is usually seen, by which increased height and a better appearance will be obtained. The centre bays of the nave will be higher than the other arches, and the windows on each side so disposed as to shed a flood of light into the church. A circular window will be placed in one gable, and in the other a four-light traceried window will surmount the principal entrance. The staircase opposite the tower will be covered with an octagonal roof, and combined with the principal gables and those of the transepts and central bays, will produce a picturesque and harmonious effect. The roof is to be open timbered. The organ recess is behind the pulpit on the ground floor. It is proposed to form a terrace in front of the church. The total cost of the new building will exceed £7,000, towards which £4,000 has already been obtained, and as the congregation connected with the place "have done what they could," they are looking earnestly for aid and assistance from the wealthy Nonconformists of Yorkshire, that they may be enabled to erect and *pay for* a place of worship, which shall be worthy of the traditions and associations connected with the ancient site, whereon for centuries the gospel has been faithfully preached. The contractors for the various works are:—Mason and joiner, Messrs. Jas. Clegg and Son, of Morley; plumber, Mr. George Wilson, of Leeds; plasterer, Mr. James Duckworth, of Leeds; slaters, Messrs. Hill and Nelson, of Batley; painter, Mr. Edward Harland, of Leeds. The foundation stone was laid on Tuesday, Jan. 18th, 1876, by Alderman James Law, J.P., of Bradford, and a corner stone by Miss Webster, of Roundhay. The following ministers also took part in the ceremony:—Revs. J. R. Campbell, D.D., E. R. Conder, M.A., F. Barnes, B.A., J. Atkinson, and J. James, F.S.A.S., of Morley.

Leaving the history of the structure, we will proceed to speak of the various religious and legal changes connected with the Old Chapel. Previous to the early part of the 16th century, Roman Catholicism was the established religion of this country, and remained so till 1534, when the Papal power was abrogated.

In the reign of Elizabeth, the Puritans made an attempt to introduce a purer form of worship than that countenanced by the Anglican Bishops, and some of them began to contend also for a form of church government to be framed on the Apostolic model. When the services of the Romish church at the Old Chapel were exchanged for the Puritan form of worship, we cannot determine, but the first minister of whom there is any record was the Rev. Samuel Wales. After the times of Mr. Wales, a Presbyterian ministry occupied the pulpit, and during this period the congregation increased rapidly, and the influence of its pastors and chief members obtained such countenance that Thomas Viscount Savile, Earl of Sussex, then living at Howley Hall, was pleased to grant a lease of the chapel and premises to the following trustees of the Presbyterian denomination:—Edward Birtbie, of Scolecroft, Thomas Otes, John Rayner, Wm. Ward, John Crowther, Thomas Greatheed, of Morley, John Smith, William Bancke, Jos. Greatheed, of Gildersome, Robte Pauldan and William Burnell, of Churwell, in the County of York.



Arms of Savile.

Several of these trustees were famous in their day and generation, and left themselves a name and a place in the page of history. In the year 1663, a short twelvemonth after the ejectment, or passing of the Act of Uniformity, there arose a disaffection amongst the people in the West Riding, which culminated in the "Farnley Wood Plot." That the Nonconformists had something to do with this rising we are prepared to grant, as there is clear evidence that many of the principal Dissenters and their pastors hereabouts were privy to it, if not actually present on the occasion. That the latter are to be very much blamed we can scarcely admit, seeing that the then recent events of 1662 were not of a very tranquillizing character, but on the contrary, were calculated to produce a feeling of hasty zeal in earnest and excitable natures.

The facts connected with this plot, as far as they are known, are these:—The object was to reinstate the ejected pastors, to restore the rebel Parliament, and to remit the taxes, etc. Government were made aware of the movement by some who were in the secret, and steps were

taken to entrap and secure the offenders. The actual date when the meeting took place in Farnley Wood seems to be a disputed point, as Miall in his "Congregationalism in Yorkshire," gives the 10th of Oct., 1663, while Scatcherd, as we think correctly, states that the meeting took place a little before midnight on the 12th of that month. This latter opinion is borne out by a letter which was sent on the 13th of October, 1663, from Edward Copley to Sir George Savile, of which the following is a copy :—

"1663. Oct. 13. Fear surprise, as many passed through Leeds on horseback last night, and 40 more from Holbeck, Hunslet, etc. 300 are in Farnley Wood, three miles from Leeds. They intend to take Skipton Castle. *Captain Oates* of Morley is thought to be with them. They are very numerous. There are 300 or 400 in Halifax and some going to Chester. They would have fallen on Sir Richard Tanckard had he stayed."

Scatcherd, copying the MSS. of an ancestor of his, says :—

"On the 12th of October, 1663, a little before midnight, the following conspirators did actually meet at a place called 'the Trench,' in Farnley Wood, viz. : Captain Thomas Oates, Ralph Oates his son—Joshua Cardmaker, *alias* Asquith, *alias* Sparling, Luke Lund, John Ellis, William Westerman, John Fossard (servant of Abraham Dawson, who lent him a horse), and William Tolson, all of Morley. Jno. Nettleton and John Nettleton, jun., both of Dunningley.—Joseph Crowther, Timothy Crowther, William Dickinson, Thomas Westerman, and Edward Webster, all of Gildersome.—Robert Oldred, of Dewsbury, and Richard Oldred, commonley called 'the Devil,' of Dewsbury.—Israel Rhodes, of Woodkirk.—John Lacock, of Bradford.—Robert Scott, of Alverthorpe, and John Holdsworth, of Churwell. Being all surprised at the smallness of their number, they made but a short stay, and perceiving no more coming, Captain Oates desired them to return home, or shift themselves as they could."

This account, however, as well as the version given by Miall, who says that "the number assembled amounted in all to about twenty persons," must be incorrect, as proved by Copley's letter. It is evident that these writers can only refer to the leaders of the plot, of whom twenty-one were executed, whilst the bulk of those who were present made their escape. As our intention is not to give a detailed history of the origin, progress, and failure of the rising, all of which can be learnt from English history, we shall proceed to write of the Morley conspirators who took part in that memorable plot.

Captain Thomas Oates, one of the Old Chapel trustees, and the leader of the insurrection, is thus described by Scatcherd :—"Captain Oates, being an old Republican officer, had, doubtless, distinguished himself on the same fields with Major Greatheed, Captains Hodgson and Pickering, and many others who lived in this vicinity. At the call of his country

he first took up arms, and he probably laid them down when the army under Lambert was disbanded. Be that as it may, he had, after the Restoration, embraced a profession which, generally speaking, is far more honourable to a man, more beneficial to his country, and more compatible with the Christian character, than is that of a soldier. He was the village schoolmaster, and he taught his scholars in what had been a part of the church of St. Mary, but is now (1830) the chancel end of the chapel. From aged people I have heard that, upon his boys giving warning of the approach of military, he fled and was seen no more at Morley; which is not improbable, as the chapel yard commands a distant view of the road from Leeds, and as, it is certain, he was taken and executed." Captain Oates lived in the Manor House, at present occupied by its owner, Dr. Ellis.

John Ellis, some of whose descendants are still living, also had been a soldier and trumpeter in the army of the Parliament. Having acquired some property, he lived upon it, at or where Tingley House now stands. This property was seized by the Crown, and Ellis was hung, drawn, and quartered.

John Fozzard also had been a cavalry soldier under Fairfax, and was, at the time of the plot, "the servant of Abraham Dawson, who lent him a horse." There is no doubt that Fozzard was induced to join the party of conspirators at the instigation of his master, and to his honour it is recorded, that "he might have saved his own life by the sacrifice of his master's, but he disdained the thought; and in gratitude for his constancy, his widow and children were almost wholly supported by the Dawsons.

Joseph Crowther, commonly called "Corporal Crowther," from his holding that position in the Parliamentary army, occupied a house on Banks' Hill, to which the "agitators" often resorted. The house is still standing, and is a fair specimen of the domestic architecture of the seventeenth century. We insert a view of this house from a sketch by E. E. Deane, Esq., architect, of Healey and London.

William Dickinson, after lying long concealed with Atkinson, in coal pits near Gildersome, came one night late to his own house, and rapping at a window, asked for some shoes and stockings, which having received, he and Atkinson travelled to London, and subsequently made their escape to Holland.

Joshua Asquith, *alias* Cardmaker, *alias* Sparling, descendants of whom are still living, also escaped with his life. It is very probable the *alias* "Cardmaker" was given to him or his ancestors from their following the business of making cards, used in the cloth manufacture.



Corporal Crowther's House, Bank's Hill.

Asquith seems to have turned informer, for we find that a letter was sent by Sir Thomas Wentworth to the Duke of Buckingham, to the following effect:—

"Mr. Boulton's evidence of a rising is confirmed by Askwith and William Tolson (another of the Morley conspirators) who were asked to get horses and join a meeting at Morley. After the meeting at Farnley 100 horses marched forward to Bradford Moor and the rest dispersed; they only waiting the disarming of the other side to act their part. Oct. 16, 1663."

An interesting notice of the part Asquith took in this plot is to be found in the "Depositions at York," published by the Surtees Society. It is to this effect:—

"Oct. 28th, 1663. *William Haye* (Haigh) *of Woodchurch, husbandman*, saith, that, on Monday, the 12th of October last, he mett William Askwith, *alias* Sparlinge, aboute 8 of the clocke at night, nere Howley Parke, to seareh for two horses of Sir Richard Tankard's, and that they did intend to have rise with Captain Thos. Oates. About two days after this informant apprehended him, upon the late plott, and he told this informant that, on the night after they parted, he went to Morley to Oates, his house, that Oates was gone to Farneley Wood, and beinge too late to goe, he returned home againe. And one Samuel Ellis did confesse to this informant that he went to Morley to be a trumpiter to a troope of horse under Captain Oates, and had the Lord Castleton's trumpett with him.

"*John Avyard*, saith, that he apprehended John Fawcer, for the late plott, and he did confesse, that he was in armes in Farneley Wood with Captaine Oates and others, to the number of 25 persons or thereabouts.

"*Sparling* (Askwith) was a prisoner in York Castle for a long time, but escaped the gallows."

Amongst the first trustees of the Old Chapel, we must not omit the name of Major Greathead, who fought bravely against the Royalists at the battle of Adwalton Moor. At the commencement of the Civil War he was a gentleman possessed of but a small estate, though enjoying a high character for patriotism and honour. About six months after the engagement mentioned he was, in January, 1644, when between 28 and 29 years of age, appointed major of a regiment of foot commanded by Colonel Richard Thornton. Subsequently, and in particular after the death of his Colonel, who is supposed to have fallen at Marston Moor, or before Pontefract Castle, he was still further advanced in the service, and we find him ultimately chosen by the Republicans to be General in the West Riding.

The second trust-deed bears date May 7th, 1687, and by it the surviving trustee, Robert Paulden, of Newel in Bowlin, assigns the Old Chapel premises to John Snowden, of Scholecroft; Thomas Dawson, Thomas Craister, James Ianson, John Copendale, Thomas Scatcherd,

Saml. Ward, William Roebuck, and John Crowther, of Morley; Jere Boulton, John Dickenson, and John Birkhead, of Gildersome; and Joshua Janson and Danl. Pickering, of Churwell. As the date and some of the names here given differ from Scatcherd's account as given at page 127 of his History of Morley, we may say in explanation that the above particulars have been copied from the register belonging to the Old Chapel.

The Thomas Scatcherd above referred to was an ancestor of our historian, and was married in 1687 to Miss Jane Smurthwaite. He died the 20th day of May, 1700, his wife having predeceased him on the 4th of September, 1691, when she was "cut off in the bloom of life."

John Dickenson was in some way related to W. Dickenson, the Farnley Wood plotter. He built Gildersome "Old Hall," now occupied by Joseph Webster, Esq., a wealthy Morley manufacturer. Dickenson became a Quaker at the close of his life, and at his death was buried at the Old Chapel, Morley.

The next trust-deed bears date June 22nd, 1721, and by it the property was assigned by Birkhead and Janson to Samuel Scatcherd, John Dawson, William Lister, John Crooker, Benjamin Dixon, Joseph Dixon, Nathaniel Slack, Thomas Hemsworth, Jonathan Fothergill, John Ellis, the younger, John Webster, the younger, Samuel Greathead, William Clarke, Joshua Rayner, Isaac Crowther, Samuel Webster, and Jeremy Swift, of Morley; William Leathley, of Churwell; and Samuel Birkhead and John Milner, of Gildersome.

Of Samuel Scatcherd, eldest son of Thomas Scatcherd, but little is recorded, his descendant deeming it sufficient to say of him, that "he had the honour to be accepted as the husband of Miss Mary Greatheed, granddaughter to the Major—a lady, of whom, were I to write but a part of what people have related, the reader perhaps would say that I had borrowed a character from romance and not from real life." It is amusing to read the fulsome flattery and laudation of Major Greathead by Scatcherd, who was elated beyond measure that he could claim a distant relationship to so distinguished a man, yet if contemporary history is to be relied upon, the Major acted the part of traitor and informer, for while professing sympathy with the Farnley Wood plotters, and attending their gatherings, he was at the same time holding office under Government, and acted as its spy.

John Dawson, of "The Hall," Morley, was the son of Thomas Dawson, who built the hall in 1683. He was the father-in-law of Alexander Wedderburn, afterwards Baron Loughborough and Lord Rossylyn. Of John Dawson's services to Morley we have no reason

to think very highly, if it be true that "his room when dead was worth quite as much as his society when living." From the account given of him by Scatcherd, we can only conclude that, like many in the present day, he lived for himself alone, without doing one kindly deed by which he might be remembered in the future, or leaving on record in the page of history one meritorious action to perpetuate his memory, or shew that any such person had ever existed.

"What is a man,
If his chief good and market of his time,
Be but to sleep and feed? a beast, no more,
Sure, He, that made us with such large discourse,
Looking before, and after, gave us not
That capability and God-like reason
To rust in us unused."—SHAKESPERE.

By an assignment dated August 25th, 1763:—Samuel Scatcherd, the elder, Samuel Webster, the elder, and Jeremy Swift, conveyed the property to John Dawson, Samuel Scatcherd, the younger, Robert Dixon, Joseph Ellis, William Reyner, Nathaniel Webster, Joseph Webster, John Hemsworth, Thomas Reyner, Samuel Webster, the younger, and Joseph Webster, the elder, all of Morley; George Alred, John Reyner, and Samuel Leathley, all of Churwell; Joseph Asquith and Henry Scatcherd, of Gildersome; Wm. Leathley, of Newhall; and Samuel Dawson, of Topcliffe.

The last Deed of appointment of new trustees in the last century bears date the 3rd September, 1793, by which Joseph Webster and Samuel Webster assign to Watson Scatcherd, John Gisburn, John Wetherill, John Webster, the younger, John Garnett, and Thomas Crowther, of Morley; Samuel Wetherill, of Millshaw; John Reyner, of Leeds; John Boyle, of Haigh Moor; Miles Shirtcliffe, of Churwell; Abm. Dawson, of Topcliffe; and Joseph Asquith, Robert Ellis, John Hollings, Saml. Gaunt, John Wormald, William Asquith, John Jackson, and Daniel Slack, of Morley.

Of Watson Scatcherd, Esq., it is written:—"In 1778 he married Frances, third daughter of the Rev. John Fountaine, rector of North Tidmouth, in Wiltshire (an intimate friend of the celebrated Handel). He was educated in the law, under Warren, an eminent special pleader. For about thirty years he practised as a barrister, and in very unpleasant times served the public as a magistrate, without any profit to himself, or inordinate benefit to his clerk." A few who are still living remember this "fine old English gentleman" holding his court for petty cases in the large room at the Nelson's Arms, and dispensing justice, tempered with

mercy, to his neighbours. He was most affable in his demeanour, kind to the poor, and a rigid moralist, so that it was said of him that, "he never forgave the man who offended his delicacy."

The name of Gisburn has been a "household word" in Morley for many generations, and has stood connected with the art of healing for more than a century and a half in this town. John Gisburn, the trustee, lived in a house on Banks' Hill, now occupied by Dr. Hirst, and he was for many years the only surgeon and apothecary in the neighbourhood. He was a facetious man, and skilful in his profession; whatever were his failings, they hurt nobody but himself, and his loss was generally lamented. He was father to John Gisburn, who died a few years ago, and grandfather to the retired village surgeon who still honourably bears the name.

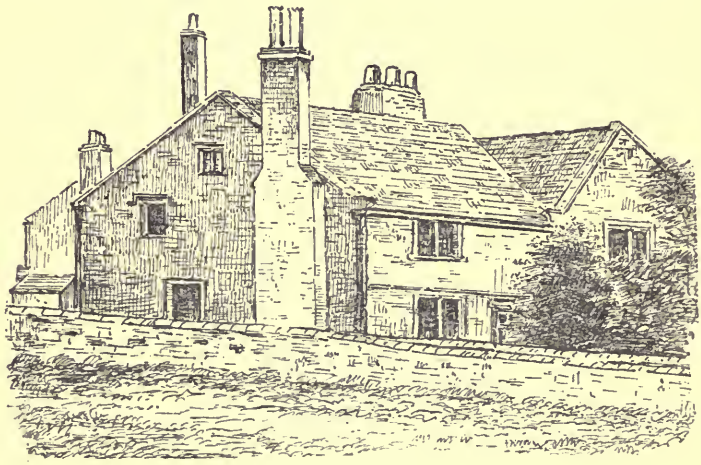
The rest of the above-named trustees may be passed over with the remark, that they are nearly all represented by lineal descendants in Morley or the neighbourhood at the present day.

By indenture dated July 24th, 1822, John Wetherill, John Webster, John Garnett, and Samuel Wetherill assigned the trust premises to Norrisson Scatcherd, Nathaniel Webster, Saml. Webster, John Webster, John Hollings, John Rayner, Samuel Rayner, Thomas Middlebrook, John Garnett, of Morley; and John Ellis, of London.

The last trust-deed bears date April 14th, 1856, by which John Hollings, Thomas Middlebrook, and Samuel Rayner assign to Joseph Webster, Samuel Webster, John Webster, William Middlebrook, James Theaker, Robert Barron, John Garnett, Emmanuel Bradley, James Asquith, Joseph Myers, Thomas Oakes, of Morley; and Richard Webster, of Newark. Five of the last-named trustees have departed this life, viz., John Webster, Esq., J.P., Bromsgrove; Richard Webster, Esq., the Lodge, Morley; and Messrs. Robert Barron, Joseph Myers, and Thomas Oakes, of Morley.

After the first lease was granted by the Earl of Sussex, the chapel was, in all probability, used for some years by the Presbyterians, but it appears that when the Act of Uniformity became law in 1662, Mr. Etherington, the minister of the Old Chapel, at that time comformed, and by this means the Established Church obtained possession of the chapel,—but the Presbyterian trustees still kept possession of the lease of the property. Two circumstances go to shew the truth of our statement in reference to possession of the chapel, first—the fact of the Royal arms having been set up in the nave, in 1664, only two years after; and second,—the service book, used about that time, and still preserved, contains the liturgy of the Church of England. In this

service book are prayers "for James; for Mary Catherine, the Queen Dowager; Mary, Princess of Orange; and the Princess Ann of Denmark;" and at the beginning, in an old-fashioned hand, are written the words—"Morley Town's Book Common Prayer." This book was not used after 1688, for in the prayers no substitution of the name of King William for that of James occurs, and Scatcherd says:—"We know, that not long after the *Dynasty* of the Stuarts terminated, the chapel was restored to its rightful proprietors." This restoration to the Nonconformists took place somewhere between 1693 and 1698, and in support of this view we know that in 1686 the Dissenters built the Parsonage house, and three years afterwards obtained a license to



Old Chapel Parsonage.

perform religious worship therein. This they would not have done had they regained, at that time, possession of the chapel.

The Parsonage, occupied by the Presbyterians, for a number of years, when they were exiled from the chapel, is situated to the south of the chapel, in Commercial Street. It has two frontages, one to the west, the other to the south. The former was built for the pastor's residence, and the latter as a place of worship, as will be seen from the copy of the license annexed, and at a time when the people had little expectation of the chapel being restored to them or their successors. This certificate of license appears to have been obtained after the passing, and by virtue of the Toleration Act, and is to the following effect:—"At the general

quarter sessions of the peace of our Lord and Lady the King and Queen, held at Leeds, adjournment from another place in the West Riding, the 13th day of July, in the first year in the reign of our said Lord and Lady William and Mary, now King and Queen of England, before Sir John Kay, Baronet; Marmaduke Wentworth and William Lowther, Knights; Wm. Norton, John Townley, and Robert Ferrand, Esquires, and other justices; these are to certify that the house built by the inhabitants of Morley, within the said West Riding, was recorded at the sessions above-said, for a meeting-place for a congregation or assembly for religious worship, according to the form of the statute in that case made and provided."

The above license was accepted on behalf of the congregation at Morley by two of the members.

"Leeds the 19th July 1689. These are to Certify their maiestys Justices of ye peace att ye Quarter Sessions Held at Leeds the day Above that there is a a Congregacion of Protestant Dissenters doe Assemble to worship God publickly att a publick place built by the Inhabitants of Morley for that purpose at the Towne of Morley in the Parish of Batley.

"John Coppendale. John Lister."

The portion used as a chapel, has undergone much subsequent alteration; but, even within a comparatively recent period, the window mullions and the thin wainscotted partitions separating the parlour, showed plainly enough that it was formerly but one apartment. The probability is, all these circumstances being considered, that the minister's residence was built in 1686, when Mr. Dawson was invited to settle at Morley, but that the addition of a meeting-place was not made until 1689, when the license was granted.

At the sessions held in Leeds, July, 1689, a license to the following effect was granted to Mr. Dawson:—

"To certify yt. Joseph Dawson of Morley, Clerk, doth make choice of his owne dwelling house in Morley to assemble in for ye service of God as is allowed by a late Act of Parliament.

"Joseph Dawson. John Coppendale."

From the above notice it would appear as probable that service was held in Mr. Dawson's house, at Morley Hall, until such time as the room at the parsonage was ready for occupation.

The building near the entrance to the graveyard was built for the purposes of a stable on the ground floor, and a dining room above, in the days when our forefathers, on account of the distance from a place of worship, were compelled to go to chapel on horseback, and stay in

the neighbourhood throughout the day. The place was subsequently converted into a cottage for the use of the sexton, and ultimately lost its public character.

We shall now proceed to speak of the various ministers who have officiated at the Old Chapel from 1627 to the present time. Their names with the time of their settlement and removal (in cases where these could be ascertained) may be gathered from the following

CATALOGUE OF THE MINISTERS OF THE OLD CHAPEL, MORLEY.

Date.	Ministers' Names.	Cause of Vacation.
1627	Samuel Wales	Death
1662	— Etherington	Resigned
1665—1671	Christopher Nesse, M.A.	do.
1673—1674	David Noble, M.A.	do.
1674—1675	Samuel Bailey	Death
1675 –1677	Thomas Sharp, M.A.	Resigned
1677—1680	Robert Pickering, M.A.	Death
1688—1709	Joseph Dawson	do.
1709—1763	Timothy Alred	Resigned
1763—1794	Thomas Morgan	do.
1795—1806	Samuel Lucas	do.
1806—1807	— Spencer	do.
1807—1815	— Duncan	do.
1817—1837	Abraham Hudswell	Death
1837—1841	Joseph Fox	Resigned
1842—1854	John Morris	do.
1854—1860	James Wonnacott	do.
1862—1865	Fred. Barnes, B.A.	do.
1866—1875	George Southey, B.A.	Death

"They in their glorious course the guides of youth,
Whose language breathed the eloquence of truth;
Whose life, beyond perceptive wisdom, taught
The great in conduct, and the pure in thought;
These still exist, by thee to fame consigned;
Still speak and act, THE MODELS OF MANKIND."

ROGERS—*Pleasures of Memory.*

SAMUEL WALES.—This learned divine was the first minister of whom we have any account. He was, in all probability, the son of John Wales, of Idle, and brother to the Rev. Elkanah Wales, of Pudsey. He was an earnest and zealous Puritan, an intimate friend of Lord Wharton, and was one of those who led the way to the Nonconformity of later times. With his personal history, previous to or during his settlement at the Old Chapel, we are entirely unacquainted. He was the author of a book, entitled—"Totum Hominis, or the whole

duty of a Christian, consisting of faith and a good life, by the late Reverend and Worthy Mr. Samuel Wales, Minister of the Gospel at Morley, 1627." The work was dedicated to Philip, Lord Wharton, and became famous. Mr. Wales possessed very considerable talents for the ministry; his discourses both in matter and style were admirably suited to the edification of his hearers. Mr. Wales remained at Morley until his death, when it appears he left five orphans, as the following extract from Thoresby's MS. life of his brother Elkanah Wales, M.A., of Pudsey, will show:—

"As for his care of ye poor orphans of his nearest Relations and others 'tis no less yn wonderful yt so small a pittance as he had either from his father or people should maintain so many, by his father's will (ye original of wch I have writ by his son Elk.) it appears that he left 7 sons, of wch 4 were very young and particularly recommended to his care, &c.—the old man's Inventory amounts to 4*l.* 5*s.* 2*d.* wch wth 50*l.* to be paid in 4 years time out of some houses, lands and leases by his son Nath: (afterwards of New Engld.) was to be ye portions of ye 6 youngest sons of wch his and his bror. Saml. (ye pious and learned author of Totum Homines) 2 having receᵈ. yt education was but 6*l.* 13*s.* 4*d.* upon ye death of sd. Bror. Saml. of Morley he had ye additional charge of 5 orphans, 3 of wm. he educated at ye Universitys." Birch MSS. No. 4460. *Brit. Mus.*

In February, 1653, the first Congregational church in the West Riding was formed at Topcliffe, near Morley. This society, based on Independent principles, owed its origin to the Rev. Christopher Marshall, who also at the same time occupied, as minister, the parish church. This church met for worship in Topcliffe Hall, then inhabited by Captain Pickering, a person in whom Cromwell expressed great confidence. This Mr. Marshall was a good preacher and sound divine, and had been "educated, partly in Cambridge, and partly under Mr. Cotton, at Boston, in New England."

On the 17th May, 1662, the Uniformity Act was passed, and it came into force on the 24th August. This rigorous measure prescribed an uniform religious service in all the churches of the land, and ordained that every minister holding any ecclesiastical benefice should, before the next feast of Bartholomew, 1662, declare his unfeigned assent and consent to everything contained in and prescribed by the Book of Common Prayer, or be deprived; that no lectures or preaching should be held without the use of the Common Prayer; and that a person not episcopally ordained who should administer the Lord's Supper should be liable to a fine of £100. The influence of this Act was most disastrous in Yorkshire, where Puritan principles had become so widely extended. Calamy gives the number of men in Yorkshire whom this cruel measure compelled to resign their livings at 123 (76 of whom were in the West

Riding), and 16 only who conformed. Many of the ejected ministers found their way to Morley, and occupied the pulpit in private houses, and afterwards found a quiet resting place in the graveyard adjoining the Old Chapel. Amongst this number we may mention Revs. Joseph Dawson (ejected from Thornton); Robert Pickering, William Hawden (ejected from Broadsworth); and others.

On the 16th March, 1664, the Conventicle Act was passed. This monstrous Act declared that if five persons above the number of which the family was composed assembled for any exercise of religion, such offenders should be liable for the first offence to three months' imprisonment, and for the second six months' imprisonment, or to pay a fine of £10; but that for the third offence they should pay the sum of £100, or in default thereof be transported to the colonies for seven years. The Act of Uniformity had proved ineffectual to prevent the meetings of congregations in secret, hence the more severe measures of the Conventicle Act. The hardships inflicted by this Act were enormous, for the magistrates received power to enter houses, if necessary, by force.

— ETHERINGTON.—This person was minister when the Act of Uniformity came into force, and conforming, continued to occupy the pulpit until the following year, when he left Morley, and succeeded one Mr. Bovil, at Bramley.

CHRISTOPHER NESSE, M.A.—This eminent and useful minister was born at North Cave, Dec. 26th, 1621. He was educated at Cambridge, after which, he retired into the country during the Civil War, and preached for a while at Cliffe Chapel. He was at that time under the care of his uncle, then vicar of North Cave. He subsequently accepted a call to Holderness, and from thence removed to Beverley, where he kept a school and preached occasionally. His next station appears to have been Cottingham, the living of which was presented to him by Dr. Winter. In the course of a few years he was called to Leeds, where he laboured with great success. In 1665 he came to Morley and remained for a length of time. After leaving Morley, Mr. Nesse removed to Hunslet, where he taught a number of boys, and preached privately till 1672, when the Main Riding House being converted into a Meeting House, he preached publicly there to a numerous auditory. He was four times excommunicated, and when upon the last occasion a writ for his apprehension was issued in 1675, he removed to London. He died in London, December 26th, 1705, in the 84th year of his age, and was buried in Bunhill Fields.

As an author Mr. Nesse was highly popular, his life of Pope Innocent

the Eleventh being sold off in the course of a few weeks. He also published a Church History, an Exposition of the Bible, and various treatises on religious subjects. He was a man of sound learning, clear and accurate reasoning, and a good conversationalist. He was assiduous in his attention to the duties of his sacred office, when it was perilous to be opposed to the prevailing errors of the day, but notwithstanding the dangers of fine and imprisonment, he continued with a commendable zeal and devotedness to preach the true faith.

At the time Mr. Nesse came to Morley in 1665, the persecution of the Nonconformists was at its height, and, as he left about the time the first indulgences were granted in 1672, it is probable that his preaching here was in private, and not in public at the chapel, except, perhaps, on some few occasions. The chapel was at that time in the hands of the Anglican Church, so that any preaching there by a Dissenter must have been by permission of the Vicar of Batley, which was occasionally granted some years after the Act of Uniformity had been passed. When those who were reduced to the conscientious necessity of a separation left the church, they assembled at first, with considerable peril, in private houses. They were of that noble race of men who made a decided stand for truth and liberty, and whose names will be illustrious and venerated so long as there is virtue enough in England to properly estimate the Christian consistency and integrity, with which they struggled against oppression and arbitrary power, and submitted to all the ills of poverty rather than sacrifice their principles or barter their consciences.

We are proud of the band of brave men, who for many years, after the passing of the Act of Uniformity, ministered to the "faithful among the faithless," in connection with the Church at Topcliffe and the Meeting House at Morley. They bore up bravely during times of unpitying severity and cruel wrong, and preserved their consciences when others forsook all, for the "loaves and fishes." More than sixty thousand Nonconformists suffered in various ways for their adherence to their principles, and two thousand messengers of the gospel were ejected from their pulpits, and were driven out into the world to suffer poverty and persecution. Many of these found their way to Morley, and so popular were their ministrations that permission was occasionally given for them to preach in the Chapel itself, at which times they confined themselves entirely to preaching, for they refused to have anything to do with the Liturgy.

During the time Mr. Nesse was at the Old Chapel, that distinguished preacher, the Rev. Oliver Heywood, often preached at Morley, and appears to have occupied the pulpit at the Chapel, though without the

consent of the Vicar of Batley, for in Heywood's diary, under date of June 26th, 1669, he writes:—

"Preached at Morley. When I was in the pulpit singing a psalm, Mr. Broadhead, Vicar of Batley (to which parish Morley belonged), comes up tossing among the crowd up the alley, and got with much ado to the clerk; bade him to tell Mr. Heywood to come down, and let him have his own pulpit, and then hasted away to Batley; told Justice Copley what a multitude of people there were at Morley hearing a Nonconformist; he took no notice of it; bade let us alone; and so through God's mercy we enjoyed the day quietly."

On November 5th, 1679, Mr. Heywood preached at Morley, when he says:—"There was a double lecture at the meeting house, and a large assembly at Mr. John Butterworth's, where I spent four hours in prayer, and preached with great pleasure and enlargement of heart."

DAVID NOBLE, M.A.—When Mr. Nesse removed, his place was filled by this distinguished minister. He was born at Inverness, in Scotland, and educated at Christ College, Cambridge. His classical attainments were considerable. He taught a school, but in what part of the town we have no information. Among his pupils were the two sons of Oliver Heywood, who boarded in the house of Thomas Dawson, probably father of the minister at the Old Chapel. To this school Joseph Lister, of Bradford, in 1673, sent his son, and in Mr. Lister's autobiography we read, "I was then at a loss but I went to Morley, where Mr. Noble taught school at that time, and put my son (David) under his care, who was a diligent, faithful man. There my son profited much and was soon fitted for university learning, but not having convenience of disposing him at that time, he stayed another year and learned logic with him, in which he was a good proficient." About 1678 Noble became chaplain to — Woolhouse, Esq., of Glapwell, Derbyshire, and preached there and at Sutton. Noble was a great student of prophecy. He published "The Visions and Prophecies of Daniel explained" in 1700, and left behind him a large treatise in MSS. on similar subjects. He died at Chapel Fold, November 26th, 1709, and was buried at Dewsbury.

SAMUEL BAILEY.—Under the ministry of this good man the churches at Morley and Topcliffe were united. It appears from an old Register which once belonged to the society of Independents at Topcliffe, that one Christopher Marshall was minister there from 1656 to 1673, and that on the 25th of March, 1674, Mr. Bailey was elected pastor, and one Gamaliel Marsden, teacher; both having been admitted into communion with that church, November 19th, in the preceding year; that after a lapse of only eighteen months, Mr. Bailey died, and was

succeeded by Mr. Marsden, who died, minister of Topcliffe only, in May, 1681. Mr. Bailey was a wealthy man, and could therefore afford to entertain other ministers who sometimes officiated.

As the two churches at Morley and Topcliffe were for many years in connection, it will be interesting at this point to refer to the ministry at the latter place. From 1681 until 1684, the pulpit was occupied by Mr. Holdsworth, Mr. Jolly, and other ejected ministers. In the Sessions Rolls, Leeds, under date July, 1689, we find that—

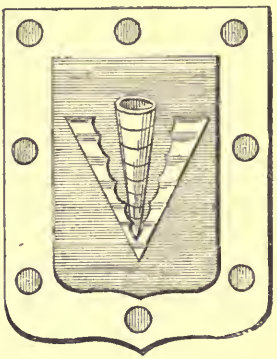
"A congregation or assembly of Protestant subjects Dissenting from the Church of England doe hold their meeting for religious worship on the Lords Dayes in Toplife Hall, Woodkirk and they hold other occasional meetings at J. Pickerings house at Tingley.

"Jo. Pickering. Thos. Atkinson."

From 1684 to 1709, Mr. Thomas Elston was the pastor, when he was succeeded in his office, by supplies from the ranks of the ejected preachers, until 1714 when Mr. Riley was pastor, and remained until 1727. At this period he was succeeded by a Mr. Lax, who remained until 1736, and was, we believe, the last minister. In the last-named year, the chapel at Topcliffe was converted into a dwelling house, and a meeting house was built on the Upper Green, at Lee Fair. Topcliffe at that time was but sparsely inhabited, and the congregation at the chapel, as well as the funds for carrying on the work, had for many years been mainly supplied by the inhabitants of Morley, for the reason that after the passing of the Five Mile Act, Topcliffe was much resorted to by the ministers, both on account of its privacy and its exempting them from the penalties of that Act, the chapel there being without the five miles' radius of any church.

There was, however, another cogent reason why Tingley should be selected as the site for the new chapel. It was a much more populous district, and in addition to this, "Pastor Elston," in 1685, married Miss Mary Pickering, whose father gave some land at Tingley for a burial-ground. It was, therefore, a matter of convenience that a chapel should be near to the last-named, and accordingly when Mr. Hesketh was chosen as minister, a house and chapel were built for him on the Upper Green. This good man lived until 1743, when, for want of adequate support, the Dissenting interest became extinct. About the year 1750, the burial-ground was sold to an ancestor of the Rev. Mr. Wood, of Tingley House, who added it to his plantations, and when we visited the place a few years ago, we were sorry to see that little or no respect had been paid to the memorials of the dead.

THOMAS SHARP, M.A.—This divine, the next in order of time, commenced his ministry at the Old Chapel in 1675. "In 1662 was living at Horton Hall, near Bradford, a family of some importance, bearing the name of Sharp. The members of it were staunch Puritans, and the head of the family, John Sharp, had received a medal from Sir Thomas Fairfax for services rendered during the civil wars." This John Sharp had two sons, of which the above-named Thomas was the eldest. Thomas was educated at Cambridge, and subsequently obtained the living of Adel, near Leeds. He was cousin to Archbishop Sharp, and a pupil of Tillotson. After the Restoration, Sharp was ejected, and retired into private life, and followed his studies closely in his father's house, attending upon public ordinances in the parish church at Bradford, where that worthy person, Mr. Abraham Brooksbank, was vicar, until he removed to Reading. But when the licenses were granted by King Charles the Second, in 1672, he took the opportunity to exercise his ministry in his own house, which was crowded with great numbers who flocked to hear him. Subsequently in 1675, Mr. Sharp had a call to preach at Morley, where he was very industrious and highly esteemed. Mr. Sharp left Morley after a two years' ministry, and went to Leeds, where he became pastor of the Presbyterian church at Mill Hill. He resided at Horton, usually riding over on Sunday morning, preaching twice and returning in the evening. At length he took a house at Leeds, though he did not relinquish his residence at Bradford. He declined the contributions of his poorer flock, having property of his own, nor would he receive money for occasional services. He wrote verses which were much esteemed by his friends. His death at Leeds is recorded by his friend and executor, Thoresby, the historian.



Arms of Sharp.

ROBERT PICKERING, M.A.—This minister accepted a call to the ministry of the Old Chapel, in the year 1667. He had been ejected from Barley Chapel, near Selby, and afterwards became chaplain to R. Dynely, Esq., Bramhope, and subsequently came to Morley. He died at Morley in 1680, aged 44 years. It is said "he bore himself during the times of persecution with dignified resignation and a meek fortitude. He was a modest, humble, and pious man, courageous in fighting the good fight."

On the 24th of May, 1689, the Act of Toleration passed, under William III. and Mary II. This gave the Presbyterians and others the right of meeting unmolested. After the Act of Uniformity in 1662, the pulpit at the Old Chapel was claimed by the Established Church, whose members for a time used it for preaching in, but the trustees still kept possession of the house and adjoining land, and maintained their right to the chapel itself.

JOSEPH DAWSON.—This excellent preacher was the son of Abraham Dawson, of Morley. He was ordained at the first Nonconformist ordination at Manchester, and was intimate with Oliver Heywood. Abraham Dawson had been charged by Ralph Oates as an accomplice in the Farnley Wood Plot. The accusation does not appear to have touched the son, probably because it was not believed of the father. Of this good man, Calamy in his Memorial thus writes:—"Mr. Joseph Dawson was ejected from Thornton Chapel; he lived after his ejectment near Halifax, and preached near Birstal. He was a very pious and learned man—of great esteem for his integrity, prudence, humility, and meekness. Of a very venerable aspect—a hard student, and an affectionate preacher, who naturally cared for the good of souls, unwearied in labours—very successful in his ministry, and who had a good report of all men. Even in his advanced age, he travelled to a considerable distance, at all seasons of the year, to preach to a poor people, and took as much care to serve them as though they could have given him a large salary. He was a considerable sufferer, by reason of his strait circumstances, and his having a numerous family, yet he never repented of his Nonconformity."

On the 4th of January, 1696, Mr. John Coppendale, of Morley, wrote to Mr. Stretton a letter, being a plea for relief to Mr. Dawson, who was desirous, it appears, to settle wholly at Morley, being old and infirm. He had received an invitation to take alternate services at Halifax with Mr. Priestley, then very young, but he had no desire to leave Morley. Yet his people could only raise £24 per annum.

In a work, "Life and Errors of John Dunton, citizen of London," that person speaks in terms of the highest praise of Mr. Dawson, characterising him as "a burning and shining light, a very pattern of holiness, meekness, humility, and zeal for God's glory—one whose conversation is in Heaven." Providence spared the life of this good man to a long term, for he died June 26th, 1709, aged 73 years, and the following extract from Thoresby's Diary, refers to his funeral:—"Walked to Morley (took account of the monumental inscriptions) to the funeral of good old Mr. Dawson,—one of the latest survivors of the ministers who left the church in 1662."

In 1699 the Rev. William Hawden died, and was buried under the west window of the Old Chapel. He was one of the ejected ministers, and after some changes of residence, imprisonment, and loss of sight, he abode for some time at Wakefield, where he died. It is not known whether he was the minister at the Old Chapel, but the supposition would fill a gap otherwise unaccounted for. A stone of antiquated appearance bears the following to his memory:—

"Here lyeth the body of WILLIAM HAWDEN, Minister, who departed this life ye 26th day of August, 1699, and of age 88."

"The righteous hath hope in his death."—*Prov. ye 14, 32 v.*

The name and misfortunes of this worthy man are preserved in Calamy's *Nonconformist Memorial*, from which we extract the following:—"Mr. William Hawden, the incumbent of Broadswort, was ejected by the Five Mile Act, and afterwards settled at Sherburn and Wakefield. He preached both at home and abroad, when opportunity offered, as long as his sight continued; but for the last eight or nine years he was blind. However he still had frequent meetings in his own house. He was an orthodox divine, a great enemy to all vice, a zealous promoter of what was good, and a man of great magnanimity and resolution. In 1685, when the Duke of Monmouth landed, Hawden was sent prisoner to Hull, and thence conveyed to York Castle, where the commissioners required him to be bound to his good behaviour, but he peremptorily refused, knowing no occasion for it."

TIMOTHY ALDRED.—This gentleman was set apart to the ministry of the Old Chapel in 1709. He was a scholar who devoted much time to his studies. He was a recipient of the Hewley fund, and was very energetic in opposition to Wesley's doctrine of Christian perfection. He resigned his office in 1763. In 1715, we are informed, the number of his hearers was 450. Of this learned man, Scatcherd gives us the following particulars:—"Some of the MSS. of this gentleman, in my possession, shew him to have been an able Latin scholar, and scripture critic. It was during the ministry of Mr. Aldred that the chapel was underdrawn, the chancel, vestry, or village school (whatever it was) having doubtless been laid open to it, about 1693. This underdrawing seems to have been a great effort in the estimation of our thrifty, economical forefathers. The minister preached a sermon on the occasion from the text, 'He is worthy for whom we have done this—he hath loved our nation and built us a synagogue.' After a long and able ministry of fifty-four years (and, it is said, he was never absent from the pulpit but one afternoon during the whole of that time), he retired from

the labours of his pastorate." He departed this life, August the 21st. 1773, and was buried in the Old Chapel graveyard, where a stone was erected over his grave, bearing the following inscription:—

"Here lyeth interred the Rev. Mr. Timothy Aldred, pastor of the Congregation of Protestant Dissenters at Morley, 54 years, who departed this life, August 21, 1773, Ætatis 88th."

Thomas Morgan. — When Mr. Aldred resigned his charge, the choice of the people fell upon this worthy man. He came from Delph, in Saddleworth, leaving because his people thought he was not fully evangelical (it may be presumed he was a Baxterian).

During the ministry of Mr. Morgan at the Old Chapel, he was engaged in a controversy with the celebrated Dr. Priestley, then the minister of Mill Hill Chapel, at Leeds. This gentleman had taken offence at some opinions expressed in a pamphlet written by Mr. Morgan, entitled; "An appeal to the Common Sense of Plain and Common Christians." The Dr. replied to the strictures contained in this "appeal" in a strain of severity. "Mr. Morgan died July 2nd, 1799, aged 80 years; after having faithfully discharged the office of pastor here, from Oct. 23rd, 1763, to Sept. 28th, 1794, when it pleased God to suffer his powers of speech and active usefulness to be destroyed by a paralytic stroke."

During Mr. Morgan's ministry, the first collection at Morley, on record, in behalf of missions, was made at the Old Chapel, in aid of the Indian Charity School, in Lebanon, Connecticut, New England. The amount collected was eight pounds.

Samuel Lucas.—This minister was educated under Mr. Horsey, the successor of Dr. Doddridge, at Daventry, in Northamptonshire, and settled at the Old Chapel as a Trinitarian minister. He afterwards became an Arian, and the effect of this was, that a number of his hearers became avowed Arians or Socinians. He remained at Morley twelve years, leaving in 1806, on being invited by the ancestors of the present Lord Houghton to accept the office of chaplain in their family. He died suddenly, December 30th, 1821, and was buried in Mill Hill Chapel yard, Leeds. "With this excellent man," writes Scatcherd, "terminated the *Presbyterian* interest at the Old Chapel."

Mr. Spencer.—This person was the first *Independent* minister at the Old Chapel, and commenced his pastorate in 1806, but only remained for six months, when he resigned, and shortly afterwards the church and congregation invited a Mr. Patoun, a minister, resident in Scotland, to supply the pulpit for a month, with a view to the pastorate. He came

to Morley, and created a great sensation by the exposition of his views, which were Hyper-Calvinistic. Finding that some of the more respectable portion of the congregation, including the Wetherill's, of Millshaw, and others, did not look with favour upon his services, he returned to Scotland, and sent, by request of some of the people, one Mr. Duncan.

MR. DUNCAN.—Appointed minister at the Old Chapel in 1807. Of his career in Morley we have the following account:—"From the very commencement of his ministry, a spirit of enmity was exhibited against him by some members of the congregation, who would have preferred a minister holding Unitarian views. The trustees, being determined to get quit of this gentleman, called a trustees' meeting in the chapel, on a certain day, hoping by that means to obtain the keys and get possession of the building; but Mr. Duncan and the sexton went into the chapel a little before the time appointed, and locked themselves in. The trustees went, and when they found the door locked, they burst it open with a crowbar, when a scuffle ensued. Mr. Duncan refused to give up the keys, and a large crowd, which now appeared on the scene, loudly cheered him in his resolution to keep possession. The trustees were hooted from the chapel, and out of the chapel-yard." After this event, Mr. Duncan appears to have suffered annoyance of various kinds at the hands of the disaffected parties. Becoming tired of ministerial work under these circumstances, and a small sum being offered him to retire, he did so in the beginning of 1815. He settled, as a surgeon, at Adwalton, where he practised many years, but it is said he never attempted to preach after he left Morley.

ABRAHAM HUDSWELL.—This pious and excellent man commenced his ministry at the Old Chapel in 1817, having a congregation, composed of various elements, the poorer members being the most evangelical, the richer holding very doubtful sentiments. He was settled at Bingley, when he received an invitation to supply, on trial, the vacant pulpit at the Old Chapel. He accepted the invitation, and preached for two Sabbaths. His ministrations were favourably received, but it was not until he had preached again and again, that he ultimately consented to accept the call which had been given him. Of his abilities as a preacher we have the following account:—"His preaching was eminently scriptural. He never introduced controversy into his preaching, never mentioned an error to expose or combat it. His rule was, 'build up truth and let error alone, and the error will fall of itself.' He never directly referred to either Socinianism or Arianism or any of their tenets. He assumed that his own views were scriptural and true, and that none of the people ever doubted it." Mr. Hudswell exercised the gift of

prophecy, and on one occasion, after listening to a sermon from his son, the Rev. William Hudswell, as they sat together in the evening, he entered into conversation on the prophecies of the Bible, when he said with great earnestness, "William, I shall never live to see it, but you may. The year 1848 will be a very remarkable year among all nations of Europe, and, perhaps, for the world. But if you live, as I hope you will, to the year 1866, it will be by far the most remarkable of all." Mr. Hudswell died on the 27th of February, 1838, aged 68 years. His funeral sermon was preached by the late Rev. Dr. Hamilton, of Leeds. His son, the above-named William Hudswell, was minister of Salem



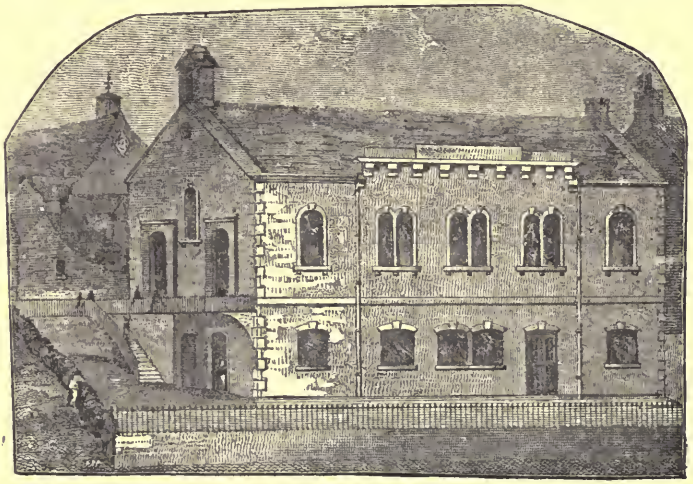
Rev. Joseph Fox.

Chapel, Leeds, for upwards of thirty-six years, and retired from the ministry on Sunday, September 23rd, 1866. On the 23rd of January, 1867, he was presented with £840 as a testimonial from his former congregation. He died on October 27th, 1871, having reached the sixty-seventh year of his age.

JOSEPH FOX.—In 1837 this esteemed minister of the gospel accepted a call to the pulpit at the Old Chapel, and during his four years' ministry, the cause was in a most flourishing condition. During the time he occupied the ministerial office here he resided at Leeds, thus

being deprived of the opportunity of pastoral visitation and watchfulness over his flock. He was, as a preacher, a man of great abilities. He possessed a clear understanding, and evinced an accurate knowledge of the doctrines of the Gospel. Whilst he laboured here the congregation increased considerably, and when he resigned the charge in 1841, he left behind him a name that has been (ever since that time) mentioned with great respect. In his later years he resided in Manchester, where he died in 1873.

JOHN MORRIS.—This excellent minister, who succeeded Mr. Fox in the pastoral office at the Old Chapel, was born at Carmarthen, in Wales,



New School.

and educated in the Grammar School at that town. After passing through the elementary principles of learning in this school, he was sent to Blackburn College in 1833, where he studied four years. The first place that was favoured with his stated labours was Springhead, near Manchester, a call to which place he accepted in 1837. From thence, after several years, in 1842, he accepted an invitation to the Old Chapel, where he exercised his ministry with great diligence, faithfulness, and success for twelve years. In 1854 Mr. Morris was honoured with an invitation to become president of Brecon College, in South Wales, where he is now Professor of Theology. As a preacher his manner of address was plain, easy, and unaffected. His language was simple, his

expressions pertinent, and his delivery suited to the purposes of devotion. He possessed a happy method of ingratiating himself with young people, whose interests he ever studied, and his gentlemanly bearing secured him the respect and esteem of all who were acquainted with him.

In 1849 the cholera visited Morley, and the services of Mr. Morris during the continuance of that fearful epidemic were beyond all praise; inasmuch as he nobly and fearlessly discharged his duty as a Christian teacher and pastor, at so awful and perilous a time. He was in constant attendance upon the sick and dying, employing himself in administering both to their bodily and spiritual wants. His self-denying labours were subsequently acknowledged in a suitable manner.

During the pastorate of Mr. Morris, and mainly by his efforts, and the assistance of Mr. Isaac Dodgshun, now of Leeds, the handsome and commodious school on Troy Hill was erected. The building includes, besides the principal room, an infant school, a cottage, and two class rooms; the latter were added in the year 1864. The school was opened in December, 1844. On Sunday, the 22nd, sermons were preached by the Rev. Joseph Fox, of Leeds, and the Rev. John Morris, minister of the place. On the following Wednesday, the Rev. John Ely, of Leeds, preached, and on the following day a tea meeting was held, when a noble spirit of liberality was manifested; the sum of one hundred and twelve pounds being subscribed in the room.

JAMES WONNACOTT.—This gentleman was educated for the ministry at a Wesleyan Institution, and was ordained to the pastorate at the Old Chapel on the 30th of June, 1854, and remained five years at Morley, during which time the church doubled the number of its members, and was, at the time of his removal, in a healthy and united state. Mr. Wonnacott, during his residence at Morley, published a "History of the Old Chapel," and edited a magazine, entitled—"The Morley and Churwell Magazine." The "History" was a compilation from various sources, and added no new facts to what was already in existence, but perpetuated many blunders and inaccuracies, notably with respect to certain so-called "entries in the Old Chapel register," which entries did not appear in such register, but had reference to another church in a place some miles distant from Morley.

FREDERICK BARNES, B.A.—Was born at Southwell, in Suffolk, on the 2nd November, 1837. After about seven years' residence in Suffolk, his friends removed to Epping, near London, where he was partially educated. When about 16 years of age, he went into a wholesale house in London, in the iron trade, but in the course of two years removed to Stroud, in Glo'stershire, where, under the direction of the

Rev. Mr. Wheeler, he read for eight months previous to going to college. He entered upon academical studies at Springhill College, Birmingham, in 1856, matriculated at the London University in July, 1858, and took the degree of B.A., 1861. Mr. Barnes having finished his studies, came forth to the discharge of ministerial duties. He entered upon the pastoral office at the Old Chapel, Morley, and was ordained September 3rd, 1862. During Mr. Barnes's ministry, he did not labour in vain, for he not only found the number of his stated hearers increase, but had the satisfaction of seeing many additions to his church. The Old Chapel was restored in the last year of the ministry of this gentleman. In December, 1865, he received and accepted a call to Oxton Road Chapel, Birkenhead, where he is now labouring.

GEORGE SOUTHEY, B.A.—This gentleman was a native of Warwick. At the age of fourteen he was admitted as a member of the Congregational Church, in Brook Street, in that town. At the age of twenty-one he was admitted as a student at Spring Hill College, and remained there six years. He matriculated the first year he entered college, and the second year he obtained his B.A. degree, first-class, and also passed two scriptural examinations in Hebrew, for which he received two prizes. After a successful college career, he had several calls to the ministry, and ultimately settled at Moor Green, in Notts. In May, 1866, he accepted the call to the pastorate at the Old Chapel. On the 20th of February, 1875, in his forty-first year, he departed this life. He was a preacher of considerable power, and was possessed of superior scholarly attainments.

In the olden times, and until the year 1847, the minister at the Old Chapel retained the services of a clerk, who usually occupied a seat below the pulpit, and who acted as precentor, and gave out public and other notices. In bygone days, the duties of the clerk were not confined to simply giving out the psalms and hymns, for the art of printing was then in its infancy, and our simple-minded forefathers made public from the clerk's desk, after service, all those secular transactions in which the villagers were expected to feel an interest. In this way, sales by auction, acts of trespass or damage, and town's meetings were duly made known. Old Stainer was the first chapel clerk, and his immediate successor was one John Rayner. In 1726, Joseph Haigh was appointed to the office, and retained it until 1776, when he departed this life, aged 85 years. Nathaniel Slack was elected in 1777, and held the appointment until his death in 1804, when he was succeeded by George Smith, who diligently performed the duties of the office for upwards of forty years. During his term of clerkship, the post of sexton was filled by an

eccentric person named Benjamin Foster. He had succeeded his father, who also held, in addition to the sextonship, the responsible office of "dog whipper and sluggard waker." In those days, it was customary in many churches, for this functionary to go round the edifice, during service, carrying a long staff, at one end of which was a fox's brush, and at the other a knob; with the former he gently tickled the faces of the female sleepers, while on the heads of their male compeers he bestowed with the knob a sensible rap. At Trysull, in Staffordshire, John Rudge left in 1725 a pound a year, to be paid to a poor man to walk about the parish church, during the sermon, to keep people awake and keep dogs out. Ten shillings a year rent is paid at Chislet, Kent, for about two acres of land, known as Dog Whipper's Marsh. This payment is made to a person for keeping order in church, and preventing dogs coming in.

During the time Foster, or "Old Ben" as he was generally called, filled the offices of sexton and grave-digger, the funerals at the Old Chapel were numerous, and the fees from this source formed an important part of his income. If there happened to be, as he termed it, "a slack time," he often wished that "somebody as buries at the place would be sharp and die." When complaining to the minister, as he often did, that some one or other had not treated him as he deserved, he always ended by saying, "You know that I am the *third* man in the chapel;—you know, it is parson, clerk, and sexton; there is only you, sir, and George Smith (the clerk), before me;—I am sexton;—you know, I always give you the pre-eminence; but I am the third man." "Old Ben" died February 21st, 1841, aged 78 years, and not in 1833, as stated by Mr. Wonnacott, the last-named date being the year in which he resigned his office, though he continued to occupy the room under the vestry, in the graveyard, until his death. From our personal knowledge of "Old Ben," we can speak of him as quite a character in his way. In a figurative, as well as in a literal sense, the graveyard might be said to be the world in which he "lived, moved, and had his being." He was a quaint sort of personage, and often startled our youthful imagination by relating reminiscences connected with the duties of his office.

In 1834, John Taylor succeeded Foster, and proved himself a useful and valuable servant, by his punctual attendance to all his duties; his quiet reverential and respectful behaviour in the house of God, and in his silent, tender, and courteous decorum at the grave side.

James Taylor, brother to the above-named, succeeded to the office, and at his death, he was followed by George Teale, who still retains the post.

Before concluding our notice of the Old Chapel, we must ask our readers to visit, with us, in imagination, the gallery, where the "village choir" used to sing out—

> "Those great old psalms,
> Familiar as a mother's face, but grand
> As is the countenance of heaven with stars."

Shall we recall the scene presented on each successive Sunday in this gallery eighty years ago? In the principal position, amongst the motley group collected there every Sunday, was old John Chappel, whose face looked down with great content on his "beloved violoncello," the tones of which were brought out, apparently, more by the movements of the head rather than the hands. John lived in the house nearly opposite the entrance to the chapel-yard, where his mother kept a "dame school," and taught the alphabet to our historian. John was the "common carrier" to Leeds, and was known and respected for his honesty and sobriety. But his passion for music was proverbial, especially if it belonged to Handel or other great masters in sacred music. He was an old bachelor, and it is said of him that, "when seated in his arm-chair, with a number of fine fat tabby cats, his music books, and violoncello, a king might have envied him his happiness." Scatcherd, speaking of him from personal knowledge, says that, "Year after year, and Sabbath after Sabbath, morning and afternoon, in the coldest and most inclement weather, would old 'Cheetham' trudge with his violoncello, carrying it with all the care that a woman does her babe. To have heard him, on his return from Leeds, with his heavy cart and old black horse, singing one of Dr. Boyce's airs, 'Softly rise, O southern breeze,' with a voice between a tenor and counter-tenor, would have delighted even the Doctor himself."

Next to "Old John" in the chapel gallery, stood a musician, one John Bilborough, with his left-handed fiddle, and on the other side a person who played a wretched flute; this constituted the instrumental portion of the choir previous to the introduction of a small organ in 1798. Of the singers, the chief was one Ananiah Illingworth, who, it is said, was an excellent musician—"well able to sing a piece of music at first sight, if the words were known to him to which that music was adapted. He was able to sing upon any clef; even the old obsolete clefs, pertaining (once) to church music, did not half so much puzzle him as the reading of words." Others, of inferior abilities, were in that gallery, and these were supplemented by a "set of young lads, yelping about them," the whole forming a sight for a painter.

"What awful silence reigns around this bed
Of human bones, this storehouse of the dead!
Here flattery flies you, and ambition's fame
Shrinks into airy nothing, whence it came.
Here nor hypocrisy nor mirth is seen,
Nor pride, detested pride, with haughty mien,
But meek humility and happy peace,
Uninterrupted, dwells within this place."—ANON.

The graveyard connected with the Old Chapel cannot fail to be an object of interest, when we remember that, for nearly one thousand years, it has, in all human probability, been the repository for the remains of the former inhabitants of this village. In this graveyard rest the remains of successive generations of high and low, and amongst them the names of unpretending, but honest and true men, who have each played their part on the stage of life.

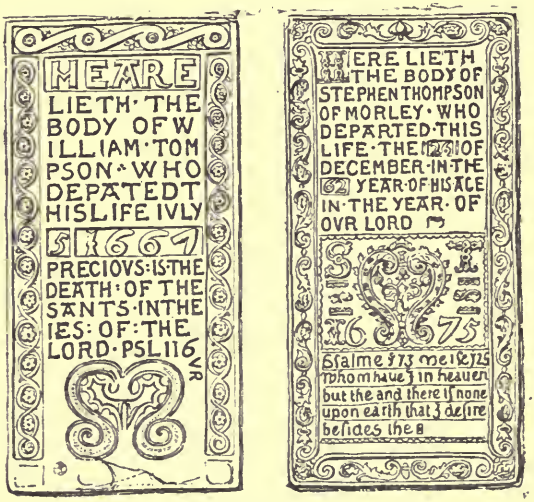
The graveyard is situated in a singularly retired spot. A quiet and solemn repose seems to mingle with the scenery around, increased by the antiquity of the memorials of the dead. It is approached from the town by a gentle ascent, and as we enter the sacred area, we find ourselves away from mills and houses, with no other buildings except the vestry and a mausoleum in close proximity.

During the alterations required to form the foundations for the new chapel, many of the tombstones, as well as the occupants of the ground beneath, were removed to other parts of the ground, and it will be well for future historians to note that such alterations and removals have been made, or they may seriously mislead their readers.

Before proceeding to speak of the tombstones, we wish to correct an error into which Scatcherd has fallen with regard to the non-interment on the north side of the chapel. He writes:—"Fifty years ago there was not one grave on the north side of the Old Chapel." He further tries to explain this singularity by references to the writings of eminent archæologists and antiquarians, who, however, differ very materially in their conclusions, and certainly their opinions do not warrant us in supposing that any superstitious motives caused our ancestors to avoid interment of their dead on the north side of the chapel. When the chapel was taken down, it was found that on the north side of the interior there were a number of graves, having slabs over them, four of these having inscriptions upon them. These gravestones, as we have elsewhere shewn, must have been at one time in the graveyard, for the dates on the inscriptions are prior to 1700, and the enlargement of the chapel, which included these slabs and graves, did certainly not take place before 1720 or 1730.

As we wander amongst these relics of the past, we are forcibly taught this lesson, viz., that here, if anywhere, is traced in lines that "he who runs may read" the record of that constant succession of son and sire, to be as surely displaced by other sons and sires, which makes up what is called a family history. And when this is repeated over and over again, for centuries in such a "fat churchyard" as this at the Old Chapel, what a parish history we have got beneath our feet! Here may be traced generations of Greatheeds, Scatcherds, Websters, Asquiths, Smiths, Dawsons, and many other well-known local family names.

There are in the graveyard great numbers of gravestones, dating from the year 1667 down to the present time. Many of the older ones have curious designs, and rudely carved inscriptions upon them, as will be seen from the following *fac similes* of two of them.



Ancient Tombstones.

Nothing further is known of these worthies beyond the fact that they were father and son, and both were at one time members of the congregation at the Old Chapel.

Near the mausoleum of the Scatcherd family is a stone which, for more than a century and a half, occupied a position close to the chapel on the south side. It bears the following inscription :—

"In memory of Dorothy, daughter of the celebrated Edmund Waller, of Beaconsfield, in the county of Bucks, who died January 18th, 1717, in the 61st year of her age."

This lady was a dwarf, and was sent down to Morley for her health. She lived in the village many years, at first in a house on Banks' Hill, called Yew Tree House, built by a family called Huntington, and purchased by her from them. She afterwards removed to lodgings near the Old Parsonage, and was accustomed to be carried to the chapel in a sedan chair. Of Edmund Waller, her father, much might be written. He was the poet who wrote flatteries in rhyme, addressed to Cromwell and Charles the Second, and who when the latter remarked that his poetical panegyric of the Protector was the best composition of the two, excused himself by saying, "that poets are most successful in fiction."

On the south side of the graveyard is the sepulchre of Lady Loughborough, a person of rank and fortune. The slab containing her memorial is of a soft blue stone, and the inscription is illegible. The following is a copy of the epitaph:—

"Within this tomb lie the remains of the Right Honble. Lady Loughborough, Wife of Alexander Loughborough, Lord Chief Justice of the Common Pleas. She was the only daughter of John Dawson, Esq., and his wife Elizabeth. Her Ladyship died the 14th of Feby., 1781, aged 36."

The following particulars, gleaned from another source, will furnish further evidence of the position and rank of this lady:—

"1781. Feb. 14. Died at Morley Hall, and buried in the Old Chapel graveyard, Betty Anne, daughter of John Dawson, Esq., of Morley. She was the wife of Alexander Wedderburn, who was born Anno. 1733; Solicitor General in 1771; Attorney General, 1778; Lord Chief Justice of the Court of Common Pleas, 1781; created Baron Loughborough, in the co. of Leicester, and to the heirs male of his body, by Patent, dated 14th June, 1780."

Near to the last mentioned is a stone for the Rev. Nathaniel Booth, of Gildersome, who died November 3rd, 1734, aged 50. This person was a cloth manufacturer, and also the minister of the Anabaptist Meeting House at Gildersome. An inventory of the goods and chattels possessed by this person, at his death, will be found in Appendix II., and will prove interesting, as showing the money value of cattle and the various articles named, one hundred and fifty years ago.

Scatcherd gives us an amusing account of the way in which this old pastor received his salary. He says—"About this time the spinning of wool was done by the hand, but already had machinery for this purpose come into use, and a person at Huddersfield by means of it did much work all the country round. Now spinners were as necessary to Mr. Booth in his trade, as auditors were to his ministry, and if this worthy man tended the fold on the Sabbath, giving his 'charge' two or three of Bishop Tilson's 'good fotherings,' and probably working with his

'flail' at other times, it surely was but reasonable that he should enjoy his 'hire' or an equivalent. Now as some of his people were too poor to pay in money, and some could not spin wool, as well at least, perchance, as the Parson could his texts, they remunerated him in what was called 'spinner's siller,'—that is to say, they allowed him so much out of their collections as would pay for the spinning of his wool."

In addition to supplying the pulpit at Gildersome, he, along with another minister, supplied alternately at Rawdon Chapel. It was this circumstance which led to his being interred at Morley; for to prevent any altercation between the two congregations, he directed his remains to be brought to Morley, unwilling to show any preference between those whom he sincerely loved.

On the north and west sides of the graveyard are many tombstones, bearing the name of Wetherill. The Wetherills of Morley and Mill Shaw seem to have been a numerous and substantial family of yeomen, of some standing hereabouts. Samuel was one of the trustees of the chapel, and was of some importance in his day. He was a well informed person, and remarkably conversant in the ecclesiastical history of the seventeenth century. Having imbibed a taste for antiquities, and having a retentive memory, and a well-informed mind, his society was much sought after by the *literati* of the neighbouring town of Leeds.

We must not omit to notice the tombs of the ejected ministers, and the first of these demanding our attention is that of "Robert Pickering, Master of Arts." His tombstone records his death in the following terms:—

"Here lyeth interred the body of ROBERT PICKERINGE, Preacher of the Gospell att Morley, who accounted himself the meanest servant in the work of Christ, who departed this life October the 11th, 1680."

"Master of Art, Sidney Colledge, Cambridge."

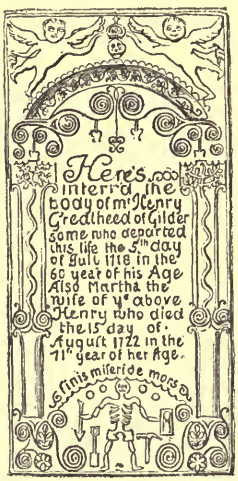
Of this excellent man it is written that, "to be accounted the meanest servant was the real sentiment of Robert Pickering, though a Master of Arts and a man of undoubted talent. He had long sat at the feet of his beloved Master, 'whose kingdom is not of this world,' and there had received those edifying lessons which qualified him for his office."

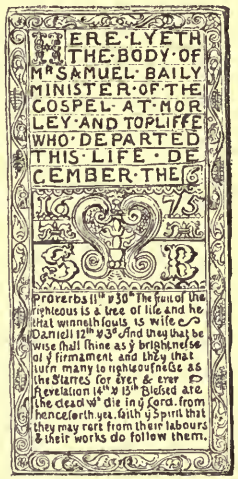
The sepulchre of another ejected minister, William Hawden, we have already noticed. One of these interesting memorials bears the following inscriptions:—

"Here resteth the body of ABRAHAM DAWSON, of Morley, who departed this life the 19th of November, 1671, aged 61."

"Here also was interred the body of the Rev. Mr. JOSEPH DAWSON, Minister of the Gospel at Morley, and son of the above-said, who finished his labours and entered on his rest June 26th, aged 73, 1809."

Not far from Scatcherd's mausoleum is a curiously carved tombstone, placed over the grave of Mr. Samuel Bailey, one of the ministers at the chapel, and at a few yards distance, is another emblematical slab, placed over the remains of Mr. Henry Greatheed and Martha, his wife. These specimens of graveyard 'mason-craft' are reproduced below :—





Ancient Tombstones.

Near to the memorials of the Greathead family are the graves of the Reyner's, and some of the Scatcherd's; other members of the latter family are buried in a large mausoleum close by. This building presents no architectural features worthy of notice, being a plain, heavy-looking erection. In the interior are five marble tablets on the wall on the east side, and five on the west side, which read as follows :—

First Tablet, on the East Side.

To the Memory of Mr. Matthew Scatcherd, of Morley, merchant, who died in 1688, and was interred at Batley. Also to the Memory of Elizabeth, wife of the aforesaid Matthew Scatcherd, who died the 25th of August, 1715, in the 84th year of her age, and was interred near this place.

"Blessed are the dead which die in the Lord."

Second Tablet.

To the Memory of Jane, wife of Mr. Thomas Scatcherd, of Morley, gentleman, who died Sept. 4th, 1691, in the bloom of life. Also to the Memory of Mr. Thomas Scatcherd, of Morley, husband to the aforesaid Jane, who died May 20th, 1700.

"Oh time, how short,
Eternity, how long."

THIRD TABLET.

Sacred to the Memory of Mr. SAMUEL SCATCHERD, of Morley, gentleman, who died January the 7th, 1766, aged 78. Also to the Memory of MARY SCATCHERD, wife to the aforesaid Samuel, who died the 22nd of December, 1771, aged 80.
"Be not slothful, but followers of them who through faith and paticnce inherit the promises."

FOURTH TABLET.

To the Memory of THEODOCIA, the wife of Samuel Scatcherd, Esq., and daughter of Rasn. Scatcherd, Esq., who died 13th of February, 1767, aged 39. Also to the Memory of the said SAMUEL SCATCHERD, Esq., who died 13th June, 1779, aged 61.
"God hath both raised up the Lord, and will also raise up us by his own power."
1 Cor. vi. 14.

FIFTH TABLET.

In Memory of THOMAS SCATCHERD, Esq., and THEODOCIA, his wife. He died 28th October, 1771, aged 19.
"We shall all stand before the judgment seat of Christ."—*Rom. xiv. 10.*

SIXTH TABLET, ON THE WEST SIDE.

Sacred to the Memory of WATSON SCATCHERD, Esq., of Morley, barrister-at-law, and one of His Majesty's Justices of the Peace, once an ornament, and a blessing to his family, his neighbourhood, his country, who departed this life the 5th day of March, 1817, and lies interred with FRANCES, his wife, who died the 14th October, 1812.

SEVENTH TABLET.

To the Memory of NORRISSON CAVENDISH SCATCHERD, Esq., F.S.A., of Morley, eldest son of Watson Scatcherd, Esq., barrister-at-law. He departed this life on the 16th day of February, 1853, aged 73 years. A gentleman and a scholar; beloved of his family, and respected by all who knew him. Author of the "History of Morley," etc.

EIGHTH TABLET.

Sacred to the Memory of WATSON SCATCHERD, Esq., solicitor, eldest son of Norrisson Scatcherd, Esq., who departed this life on the second day of Sept., 1855, aged 34 years. Deeply deplored by his family. In him the village has sustained a great loss.

NINTH TABLET.

In Memory of WATSON SAMUEL, the younger son of Watson Scatcherd, Esq., and Francis, his wife. He departed this life at Halifax, June 16th, 1833, aged 50 years. This Tablet is crected by his widow.

TENTH TABLET.

In Memory of JOSHUA SCATCHERD, 3rd son of the late Norrisson Scatcherd, Esq., who died 12th day of August, 1874, aged 48 years.

In another part of the graveyard is a stone curiously carved, and inscribed as follows:—

"In memory of Mr. THOMAS CRAISTER, who died May 13th, 1681, and of his son THOMAS, who died March 6th, 1702, aged 48."

Allusion has already been made to the latter of these persons, as having served as pikeman in Sir Michael Wentworth's regiment of militia in 1680.

On the west side of the graveyard a plain headstone is erected to the memory of WILLIAM SWAINSON, who will be remembered by many of the present inhabitants of the town. As schoolmaster, vestry clerk, assistant overseer, and registrar, he occupied an important position in the village for many years. He was a clever mathematician and algebraist, and was a contributor to the *Ladies Diary* and other publications of a similar class. His death took place in August, 1849. Our own experience of his abilities as a pedagogue is summed up in the following lines:—

"For more than twenty years 't was his to rule
A noisy empire in the village school :—
Portly of form, of visage large and grim,
The *ruling-pow'r* seem'd bodied forth in him ;
That he not needed or to *do* or *say*,
For trembling urchins would his look obey.
* * * * * *
Various his posts—'t was his t' inspect the poor,
And his to cull the rates from door to door,
His, too, to pay the parish pauper's dole,
And stern keep low the numbers on the roll;
'T was he who punctual registration made
Of all the born, the married, and the dead."

CHARLES PHILIP GIBSON.

On the west side of the chapel was a stone to one John Scurr, of Holbeck, who died May 10th, 1684. He was related to Leonard Scurr, mentioned by Calamy, and of whose murder and robbery in 1680 by Holroyd, Littlewood, and others, a particular account may be found in Whitaker's Leeds. Near to the last-named grave is a memorial to Susannah, wife of John Bainbridge, of Rowmes (Rooms), who died Feb., 1687, shewing that there were families thereabouts two centuries ago. It is manifest indeed from the ancient barns and cottages which we see skirting the borders of Farnley Wood, or at no great distance therefrom, that in Gildersome, Rooms, Snittles, Cottingley, and Beeston, there were dwellings long anterior to the Conspiracy.

We might multiply our list of the tombstones in the graveyard, but our limits will not allow. We shall content ourselves with observing that, as we leave the place, by the principal gateway, we pass the burial ground of the Websters, whose benevolence of character and many social virtues will long live in the grateful remembrance of the

inhabitants of this town. The ground is enclosed with palisades, and contains eight tombstones. The following inscriptions are copied from them:—

"In memory of JOHN WEBSTER, who died May the 15th, 1831, in the 79th year of his age."

"Sacred to the memory of THOMAS WEBSTER, of Morley, formerly of London. A man in sincere piety and benevolent feeling, scarcely inferior to any. His commercial career was marked by successful industry and undeviating integrity, while he resided in London, and the latter years of his life were spent in this his native village, where like his Divine Master, he went about doing good. He was born April 26th, 1779, and died October 19th, 1831."

"In memory of NATHANIEL WEBSTER, who died the 3rd day of February, 1840, aged 63 years."

"Here lie interred the remains of SAMUEL WEBSTER, of Bank House, Morley, merchant. A man of sound judgment, joined with undeviating principle, unostentatious in his manners, and sincere in his piety, esteemed by the wise and good, and most regretted by those who knew him best. He was born in this village, Feby. 15th, 1784, and finished his course in it April 2nd, 1837, aged 53 years. His name will be had in remembrance here, and 'the memory of the just is blessed.'"

"This stone records the memory of JOHN WEBSTER, of Springfield House, Morley, merchant. His commercial energy furnished extensive employment for the industrious population of this village and the regrets of his neighbours at his death, proclaim the highest tribute to his worth. He was born on the 11th of December, 1788, and died on the 9th of December, 1839, aged 52 years."

"Here sleep the remains of ANNIE WEBSTER, youngest daughter of Samuel and Jane Webster, of Bank House, Morley. Amiable, intelligent, generous, and affectionate, she was unusually beloved, and becoming truly pious at thirteen years old, was eminently adorned with a meek and quiet spirit, and died in holy triumph March 25th, 1843, aged 16 years. Also in memory of JOHN WEBSTER, Esq., J.P., son of Samuel and Jane Webster. He died at his residence, The Valley, near Bromsgrove, September 24th, 1867, aged 33 years, and is interred with his wife in Chadshill Churchyard, Worcestershire."

About ten years ago a considerable addition was made to the grave-yard, by the purchase of about half an acre of land from the Earl of Dartmouth. This ground is being rapidly filled, and already memorials are erected to members of the families of Bradley, Holliday, Barron, Sykes, Rayner, Asquith, and other Morley people.

The Registers of baptisms and burials in connection with the Old Chapel, Morley, and the Independent Church at Topcliffe, which are kept together, are in a most excellent state of preservation. Great care has been taken of them by the respective ministers. The handwriting is, in most cases, of a very excellent description, and the registers continue without a break, except from 1662 to 1730, when the Old

Chapel register does not appear to have been kept, or at least, the Chapel being then in the possession of the Established Church, the register is not to be found along with the one belonging to Topcliffe.

Believing that there are entries to be found in both registers that will prove interesting to our readers, we shall first refer to the Topcliffe list of baptisms and burials. The church record, preserved in MSS. amongst the papers of the late Rev. Thos. Scales, of Leeds, commences February 15th, 1653, and seems to indicate the society's origin. The first entry of baptisms is as follows:—

1654.	Abigaill, daughter of John Willson	baptised	Aug. 16.

There are other entries of baptisms, some possessing special interest:

1657.	Sarah, dau. of our elder, Joh. Holdsworth.	Mar. 29.
1661.	Christopher, son of Christopher Nesse.	July 9.
1662.	Elizabeth, dau. of our pastor, Mr. Chr. Marshall.	May 4.
1671.	Hannah Rhodes, the grandchild of Bro. Nesse, who owned it as his owne seed, and claimed the privilege of baptism and undertook to bring it uppe as his own as to relegious care and education, was therefore baptised	Dec. 26.
1675.	Jacob, son of Francis Beaumont, was baptised as her husband thought fit	March 20.
1691.	Ralpah, son of Mr. Thomas Elston our pastor	April 15.

Amongst the burials are the following:—

1655.	Hannah, dau. of Bro. Mr. Piekering	buried	Feb. 13.
1657.	Our deare Sister, Sarah, the wife of our Pastor, Mr. Christo. Marshall	buried	Feb. 23.
1665.	Our Pastor's daughter that was born before time	buried	Sept. 16.
1681.	Mr. Gamaliel Marsden fell siek and died 25th and	buried	May 27.

In Thoresby's diary the following entry occurs, under date of May 27th, 1681:—"Rid to Tingley to the funeral of that holy man, Mr. Gamaliel Marsden, whose death was much bewailed, not by relations only, but many good people and godly ministers, as a public loss." In "Miall's Congregationalism in Yorkshire" appears the following notice of this excellent man:—"In 1673, Gamaliel Marsden, who had been twice ejected, once from Dublin at the Restoration, and again from Chapel-le-Brears in 1662, joined himself to the little community at Topcliffe, and became engaged by the church as teacher, his work being to educate young men for the ministry, and probably to catechise the youth of the church." He was a man of sound learning, but not an attractive preacher. Continuing our list of burials we read:—

1693.	My dear wife, Mrs. Deborah Pickering, fell into an apoplexie, Nov. 5, and dyed about 3 in the afternoon Nov. 8th, and was then buried, about the 69th year of her age	Nov. 10.

1699. Our hond. elder, Mr. John Pickering (who built the burying place) dyed about 4 in ye. afternoon and was buried, in the 75th year of his age April 22.

1710. Mr. Thomas Elston, pastor at Topcliffe for about 34 years, removed from thence to Chesterfield and dyed there, the 31st of March, buryed at Chesterfield April 3.

1727. Mr. John Riley dyed the 19th day of August, was pastor about 14 years buried Aug. 21.

With reference to the above-named Mr. Elston, Thoresby in his diary records:—"April 3rd, 1710. Cousin Elston of Chesterfield (late of Tinglaw) is to be buried this day; there are six Nonconformist ministers of this county (Mr. Lister, Mr. Noble, Mr. Dawson and three more) died the last year."

Mr. John Riley was pastor after Mr. John Lister. The number of the congregation during his ministry was about 60.

Thoresby writes:—"May 12, 1709. The afternoon was wholly taken up in attending Uncle Joseph Sykes's funeral, accompanying the corpse to the burial place upon Tinglaw Moor beyond Morley."

After the Old Chapel came into the possession of the Presbyterians, no marriages appear to have been solemnised therein until the year 1850, though we have evidence that this ceremonial was performed previous to 1650. In the Register of the parish church of Dewsbury, on a loose paper, with list of Churchwardens, etc., upon it, appears this note:—

"1635. Rycharde Gibson and Eliz. Womersley marryed at Maurley Chappell the XXVth. daye of Nove. by Mr. Pearson."

In 1730, the registers of baptisms and burials at the Old Chapel commence, and as none of the entries of baptisms are of special importance, we shall give a list of the burials deserving of mention. Under date August, 1742, there is this entry:—

1742. The Rev. Mr. Joseph Dawson, one of the ejected ministers, mentioned in Dr. Calamy's Acct. of the ejected ministers, died minister of Morley Chappell in the year 1709, when the Rev. Mr. Timothy Aldred was chosen minister of Morley Chappell.

In 1752 the new style, as it was called, was introduced. Up to this time, the year was considered to end on March the 25th. Henceforth, the year begins January 1st, and ends Dec. 31st.

1753. Abraham Whitaker of Toplif, died March 26th at Morley Chappel, and buried at Woodchurch March 29.

1759. A Travling Man, unknown where he came from died at Matthew Ellis house at Morley, buried Nov. 22.

1763. Joseph Buckley of Morley, died Aug. 13. he was slain by a cart near Ardsley.

1771.	Madam Scathard of Morley died Dec. 22. aged 80 years.		
1773.	The Rev. Mr. Timothy Aldred departed this life Aug. 21st. aged 88 years.		
1776.	Joseph Haigh, who was Clerk of Morley Chappel upwards of 50 years, was buried, aged 85 years.	Nov.	17.
1779.	Mr. Samuel Scatcherd, of Morley burried, aged 61.	June	14.
1781.	The Right Honourable the Lady Loughborough and daughter of John Dawson, Esq. late of Morley, aged 36 years, was buried	Feb.	28.
1799.	Rev. Thomas Morgan, Minister of Morley Old Chapel, aged 79 years	July	5.
1804.	Nathaniel Slack, of Morley, Old Chapel Clerk aged 66.	Nov.	2.
1817.	Watson Scatcherd, Esq. of Morley, died, aged 66 years	Mar.	12.
1841.	Benjamin Foster, Morley, aged 78 years, he was sexton of this Chapel from April 1815 to May 1833	Feb.	21.
1847.	George Smith, Gildersome Street, 40 years Clerk of this Chappel	June	23.
1875.	Rev. Geo. Southey, B.A. aged 40 years.	Feb.	20.

In looking over the Registers, we have noticed the recurrence of the same surnames, in some instances, from the first almost to the last page. We found also many christian names, in the register of two centuries ago, that are now never heard, as for instance, amongst the females we find the names of Bathshua, Mehelebal, Tamar, Deborah, Jabesh, Bethiah, Gershon, Rosamond, Penelope, Theadocia; and amongst the males, Elyezer, Barriah, and Defience. On a minute inspection of these records of the past we were struck with the longevity of the inhabitants of Morley. More than an average of the entries of deaths are of persons of advanced ages. Below we give a list of those persons who attained the patriarchal age of 90 years and upwards:—

1752.	Mary, wife of John Webster, of Midal Thorp, Morley	July	18.	aged 91.
1764.	Mary, wife of Samuel Deighton of Snitels	Jan.	16.	,, 90.
1770.	Samuel Hincliff of Churwell	Nov.	21.	,, 99.
1781.	Hannah Harris of Morley	Apl.	30.	,, 95.
1782.	Joseph Garnet of Morley	Jan.	12.	,, 92.
1789.	Elizh. widow of Samuel Webster, late of Morley	Apl.	11.	,, 94.
1789.	Ruth, widow of Timothy Scott, of Churwell	Nov.	10.	,, 93.
1801.	Eliz. widow of Laurence Lawson of Morley	Oct.	25.	,, 90.
1803.	Ann, widow of John Walker, late of Bruntcliffe	Feb.	13.	,, 94.
1825.	Mary Hartley	Apl.	17.	,, 102.
1827.	Sarah, widow of William Broadbent, Morley	Feb.	8,	,, 90.
1857.	Elizabeth, widow of the late William Smith	June	13,	,, 94.

Connected with this list is the circumstance that nearly all the above-named persons have descendants still living in Morley, which goes to shew that our villagers are well satisfied with the allotment of Providence as regards their dwelling-place.

"The time
Is conscious of her want; thro' England's bounds,
In rival haste, the wished-for temples rise!
I hear their Sabbath bells' harmonious chime
Float on the breeze—the heavenliest of all sounds
That hill or vale prolongs or multiplies."—WORDSWORTH.

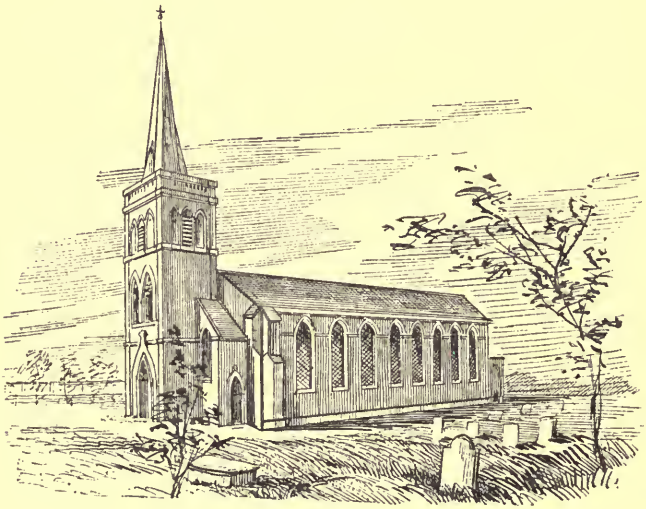
ST. PETER'S CHURCH.—The situation of this church is very commanding. Standing on the summit of a hill, it commands a beautiful prospect, comprising the fine woods and grounds, with the venerable mansion, of Temple Newsam; also Great Ormescliffe, Whitkirk, part of Harewood plantations, and of the Skipton Hills, while in the vale below may be seen the spires, towers, and homesteads of Leeds, and some of the villages lying between the last-named town and Morley. A line drawn from Ardsley Church to that of Pudsey would nearly pass over St. Peter's at Morley, which having a spire and being nearly equidistant from these other churches, produces an agreeable variety.

Previous to 1830 the want of a church had long been felt in Morley, for the nearest church was at Batley, three miles distant, and there many of the baptisms, marriages, and burials had to take place, much to the inconvenience of a rapidly increasing population.

The sum of £3,000 being the amount the Ecclesiastical Commissioners would allow towards the erection of a church, and a part of this sum being required in the enclosure of the burial ground, the architect, in the plan of the church, was confined to details combining simplicity with convenience, and in fixing upon the style of architecture which prevailed at the latter part of the reign of Henry III., thus the cost of, or at least the necessity for, buttresses, battlements, a porch, fine tracery, and other ornamental work, which increased in subsequent times, was saved.

The tower, which is surmounted with a spire, stands at the west end, where the principal entrance, with a long lancet window on either side, is situated. It is divided into three storeys. There are seven long lancet windows on the north and south sides of the church. The east window, of three lancet lights, is filled with stained glass, and was inserted in 1850, the expense being defrayed by public subscription. The window is a triplet; and in the centre light is a figure of St. Peter, six feet two inches in height, standing on a pedestal. The figure is surmounted by a canopy, above which are the keys, the emblem of the saint. The two side lights are well fitted and arranged with beautiful emblems and monograms. The light to the left contains the dove, and the monogram I.H.S., the emblem of St. Matthew, the cup and vine, and the emblem of St. Luke; and at the bottom, in a separate compart-

ment, are the arms of the Archbishop of York. The line to the right contains the lamb and flag, the monogram of Alpha and Omega, the emblem of St. Mark, the crown of thorns, and the emblem of St. John; and, at the bottom, and in a separate compartment, are the arms of the Bishop of Ripon. The vestry is at the north-east corner, and at the south-east corner there is a small doorway. The Sacrarium is raised two steps and railed round. There is a reredos of wood, arranged in arches, containing the Creed, Lord's Prayer, and Ten Commandments. On the front of the altar cloth there is the monogram I.H.S., with small cross above. The pulpit, a plain one, is placed at the north-east corner



St. Peter's Church.

of the body of the church, the reading desk occupying the opposite corner, at the south-east. The ground floor and galleries are filled with plain old-fashioned pews, very comfortable and commodious. The church is built on two acres of ground, given, with a donation of two hundred pounds, by the Earl of Dartmouth. The first stone was laid on the 25th of June, 1829, and the plate inserted in the stone bears the following inscription:—"This first stone of St. Peter's Church at Morley, built under the direction of the Honble. the Board of His Majesty's Commissioners, for building new Churches, was laid the 25th June, 1829. Rev. Thos. Foxley, Vicar of Batley, R. D. Chantrell, Architect, Geo. Crowther, Robert Clapham, Churchwardens." The

ceremony of consecration was performed by the Archbishop of York on the 30th of August, 1830. The arrangements of the day were under the direction of a committee, consisting of Dr. Swinden, Mr. Crowther, and Mr. Scatcherd. The Odd-Fellows, with a band of music and all their showy insignia, were in attendance. The sermon was preached by the newly-appointed minister, the Rev. C. B. Cave, son of Sir Wilmot Cave, Bart. The text was the twenty-fourth verse of the twentieth chapter of Exodus. It is said that, "the most lively interest was taken in this ceremony by the villagers generally, accounted for by the fact, that for two centuries previous to this time, a large portion of the inhabitants who attended church had to go to Batley, a distance of three miles." The church will accommodate 1,000 persons, 478 of them in free sittings. The communion plate was presented; the silver cup is inscribed "*Mary Scatcherd,*" the silver plate "*Mary, relict of James Scatcherd, London,*" the silver paten "*Rev. Thos. Foxley, M.A., Vicar of Batley, to St. Peter's Church, Morley.*" The cost of the church was £2,954, and an authority on church architecture says of it, "the whole edifice, though one of the plainest, is one of the most consistent and appropriate churches in the kingdom."

The following is a list of the ministers and curates from the foundation of the church :—

MINISTERS.

1830—1.	Rev. C. B. Cave, son of Sir Wilmot Cave, Bart.
1831—9.	Rev. Andrew Cassells, M.A., to Parish Church, Batley.
1839—41.	Rev. Geo. Dempster Miller, M.A., to Woodchurch.
1841—57.	Rev. Joseph Pycock, to Newton Rawcliffe, Pickering.
1857	Rev. Arthur M. Parkinson, B.A., Jesus Coll., Camb.

CURATES.

1836.	Rev. Jas. Nelson, B.A., Mag. Coll. Camb. to Coley and Luddenden.
1861.	Rev. Owen Owen, St. Bees, to Kelbrook.
1866.	Rev. William Tutin, M.A., Queen's Coll., Oxford, to Knaresbro'.
1868.	Rev. Arthur Mays, B.A., Univ. Coll. Dublin, to Ripon.
1871.	Rev. John A. O. Oxlee, Queen's Coll. Birm. to Burton near Brigg.
1871.	Henry Thos. Scott, M.D. Lic. Coll. Phys.
1874.	James Crook, Univ. London and Durham, to St. Paul's, Morley.

Soon after the erection of the church, a small organ, built by Mr. Booth, of Wakefield, was put in, but this was replaced in 1873 by a larger one, costing £500, also by Mr. Booth. As yet only four monuments ornament the walls of the church; these are erected to the memories of John Swinden, Geo. Crowther, and William Dixon, Esquires, and Juliet Fanny, daughter of the Rev. A. M. Parkinson, the vicar.

During the night of October 2nd, 1835, the church was broken into

and robbed. It is supposed the sacrilegious thieves were disturbed, as they only carried away the pulpit candlesticks and crimson altar cloth. The candlesticks had been presented by Norrisson Scatcherd, Esq., and bore his name.

The churchyard is nearly in the form of a square, and is well protected by a strong enclosure. At one corner of this square stands the school, a commodious and neat building, and along one side of the square are the gardens belonging to the parsonage—the latter a convenient stone building, after the style of the church.

On the east side of the churchyard, in Victoria Road, a new infant day school was erected and opened in 1875, upon a site given by the Earl of Dartmouth. The foundation stone was laid by the Earl in November, 1874, and the works were pushed on, under the general superintendance of Walter H. Parkinson, Esq., of Leeds, the architect. The plan of the building comprises entrance lobby, 15 feet by 5 feet; schoolroom 66 feet by 21 feet; large classroom 27 feet by 16 feet; and smaller classroom 15 feet by 15 feet. The schoolroom has one large three-light window in north gable, and nine three-light windows at sides, arranged opposite one another to insure ventilation, also in the roof two patent air-pump ventilators; the warming of the rooms is secured by open fire places with patent hot air grates. The building, externally, is perfectly plain, but of Gothic character, built with the local quarry faced stone, dressed stone being used for the windows and doors, and having blue slated roof. The cost was £1,100, raised by subscription. A bazaar was held at the opening, L. R. Starkey, Esq., M.P., presiding on the occasion.

ST. PAUL'S CHURCH.—This church, now in course of erection, is an outcome of an effort made by the friends of the Established Church to provide religious services at the south end of the town, which is at a considerable distance from St. Peter's Church, and has hitherto been sadly neglected by all denominations, who in past times preferred to build their several places of worship in close proximity to each other, rather than adopt the more sensible plan of carrying the gospel to the people, and sparing to families and aged persons the inconvenience of walking long distances. As a proof of the truthfulness of this remark we may add, that a person standing at the junction of Albion Street with Queen Street is within a distance of some three or four hundred yards from no less than eight places of worship.

The services at St. Paul's are at present conducted in the National Schoolroom, near to the site of the new church. This school was erected in 1837, by the combined liberality of the Earl of Dartmouth and the

S. PETER'S CHURCH SCHOOLS . MORLEY . YORKSHIRE.



SOUTH WEST VIEW

W.H. PARKINSON, ARCHITECT, LEEDS.

friends of the Established Church. The ceremony of laying the foundation stone of this building was performed on Easter Monday, with masonic honours, by brother the Honourable Philip Savile, son of the Earl of Mexborough, assisted by brothers Charles Brandling, Esq., of Middleton, Charles Lee, Esq., of Leeds, the Rev. C. Clapham, G.P.C., of Armley, and a large assemblage of the craft. The Freemasons, succeeded by nearly 200 of the society of Odd-fellows, together with the children of the Parish School, and many of the townspeople, walked in procession to the church, where a sermon was delivered by the Rev. G. S. Bull, of Bierley. The school was built to supply the inhabitants of that end of the village with divine service and a Sunday school, the church of St. Peter being at too great a distance for aged people and for the children who wished to attend school. The following account of the opening services on New Year's Day, 1838, is taken from the *Leeds Intelligencer*:—"This interesting event took place on Monday last, and in order to celebrate its occurrence, tea was provided for a large number of females, and a supper of roast beef and plum pudding for the males. The chair was ably filled by the Rev. A. Cassells, supported by John Swinden, Esq., and many appropriate toasts and speeches were delivered. A beautiful toned little bell suspended in the cupola, bearing the inscription, 'Thomas Foxley, M.A., Vicar, gave me, A.D., 1837,' rendered its services for the first time, and greeted melodiously the national flag that floated above, and its aid will, we understand, hereafter be occasionally required to summon the inhabitants of the village to the worship of Almighty God after the fashion of their forefathers in the pure ritual of the holy church."

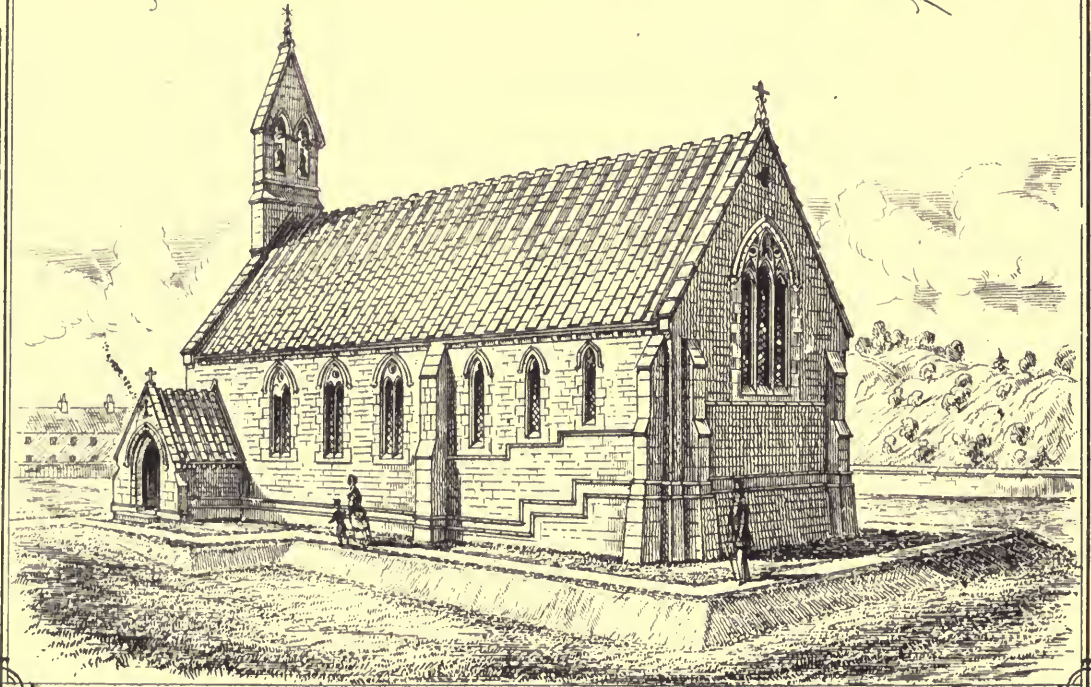
For a few years the school was used as a place of public worship as well as a Sunday school, but subsequently these were given up, and the place occupied as a day school only. After this the school remained untenanted for some time, and was becoming dilapidated, when the present vicar of St. Peter's decided, in the summer of 1865, to reopen it as a place of worship and for other purposes. After a complete renovation and several important additions in the shape of entrance porch, new windows, etc., the reopening was celebrated in November, 1865, by a tea and public meeting.

In July, 1874, the Rev. James Crook commenced his stated duties as pastor over the congregation gathered together at this place, and with the consent of the vicar of St. Peter's, the south part of Morley was constituted an ecclesiastical district, and has since been known as the parish of St. Paul, Mr. Crook being appointed vicar-elect. This gentleman's labours have been extensive, laborious, and eminently successful.

The schoolroom soon became inconveniently crowded, and it was found necessary to take steps to erect a more commodious place of worship. The Earl of Dartmouth having generously offered a suitable site, subscriptions were promised to the amount of £1,000, and the first stone of St. Paul's Church was laid on Easter Tuesday, 1875, by *Viscount Lewisham*, in presence of some thousands of the inhabitants. The church, as now being built, is not large, for when completed it will only afford accommodation to 300 persons; but it is of the fullest dimensions the executive thought it wise, at present, to adopt. The church will consist of chancel, 30 ft. by 21 ft. 6 in.; nave 51 ft. by 21 ft. 6 in.; north aisle, the entire length of the nave, 11 ft. 3 in. wide; a vestry at the west end of the nave, with heating chamber below, and south and west entrance porches. When necessary, a corresponding aisle can be added upon the south side of the nave, and an organ chapel on the north side of the chancel. At present a tower and bells have to be omitted on account of the expense. The west end will be surmounted by a bell gable. The style is early English, and is being carried out in Morley stone externally, with Bramham Moor limestone to chancel walls internally. The roofs are to be open-timbered, and externally covered with the very effective patent tiles of the Broomhall Tile Co., London. The architect is W. H. Parkinson, Esq., of Leeds and Harrogate. The estimated cost of the works so far proposed to be carried out is £2,500, and the congregation for the most part being poor, help from without is greatly needed, and is earnestly sought.

Rehoboth Independent Chapel.—In the year 1763, when Morley was a small village, and when the Old Presbyterian Chapel was the only place of public worship, the Rev. Thomas Morgan, a native of Carmarthen, in Wales, and known there as the "Welsh Cicero," was invited to the vacant pulpit at the Old Chapel. After considerable hesitation on his part, and not a little pressure from a part of the church, he accepted their invitation and came to reside in Morley. The cause of Christianity in Morley at that time was in a languishing condition, and the congregation at the Old Chapel much divided in their opinions of the truth. But amongst them there was a small number who took the opportunity of Mr. Morgan's settlement to leave the place, and began to assemble together for worship in a hired room on Banks' Hill. The following is the substance of the license granted to them to meet in this place; and we may add, that the word dissenters in this license can scarcely be said to properly apply, in so far as it is meant dissent from the established church in Morley, for it must be borne in mind that the Anglican Church had no standing in Morley at that time,

S. PAUL'S CHURCH. MORLEY, YORKSHIRE.



W. H. PARKINSON. VIEW FROM THE SOUTH EAST. ARCHT LEEDS.

and indeed was not represented by any place or form of worship here for nearly two centuries previous to the year 1830:—

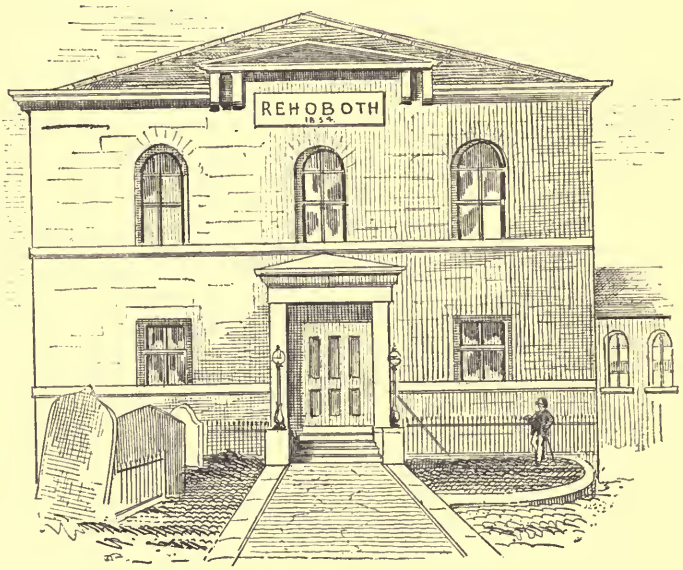
"This is to certify whom it may concern, that the dwelling house (and its premises) of Joseph Webster, of Morley, in the parish of Batley, in the county and diocese of York, was this day entered in the registry of his Grace the Lord Archbishop of York, as a place of public worship of Almighty God, for independent protestant dissenters. Witness my hand this 23rd day of May, 1764. Richard Mackley, deputy registrar."

In this licensed house did that body of congregational dissenters worship, until the following year, when the second Earl of Dartmouth gave to them "a rood of waste land for the purpose of building thereon an Independent Chapel and making a burial ground." On that piece of land the people erected the "OLD NEW CHAPEL" as it was called, and a small dwelling house for the minister. No account is preserved of the opening services; but they took place in 1765 when the church was formed, and shortly after, the Rev. Mr. Parish was invited to the pastorate. He was ordained in the chapel on the 20th of November, 1766; the following ministers took part in the ceremony:—The Rev. James Crossley, of Booth; the Rev. Titus Knight, of Halifax; and the Rev. John Edwards, of Leeds. Mr. Parish continued to preach in the New Chapel until his death, which took place in 1782. In the year following, he was succeeded by the Rev. Joseph Sowden, who remained until the year 1798, when he removed to Booth, in the parish of Halifax. In the same year the Rev. Thomas Clough, a most worthy and excellent minister, was ordained pastor, and he occupied the pulpit for thirty-one years, until his death, which took place on the 16th day of February, 1820. During Mr. Clough's ministry, a new gallery was erected in the chapel. The Rev. John Cones, in 1820, became the minister; but he left in 1822, and the pastorate was vacant until 1825, when a call was given to Mr. John Heselton, then a student in Airedale College. Mr. Heselton accepted the call; but was only permitted to remain with his people for one year and a half, and for three or four months of that time he was unable to take part in any public service. He departed this life, much lamented, on the 12th of January, 1827, in the twenty-sixth year of his age. During his short pastorate, the congregation expended near three hundred pounds in repairing the chapel, and enlarging the house of the minister.

In the month of July, 1833, the ministers and trustees received a notice from the Earl of Dartmouth to quit the premises, and when the former waited upon his lordship's steward, they were told that they must pay a rent of £50 per annum if they continued to occupy the

chapel. To this request they demurred, and resolved to build a new chapel in Morley Hole. The foundation stone was laid on the 26th of February, 1835, by the Rev. John Calvert. the minister, assisted by the Revs. A. Hudswell, of Morley, and J. Cooke, of Gomersal. Two thousand persons witnessed the ceremony, and heard the pastor deliver an earnest address, in which he gave a connected history of dissent.

During the erection of this chapel the use of the Old Chapel was granted to the people; the services on the Sabbath commencing at nine o'clock in the morning, and one in the afternoon, so as not to interfere



Rehoboth Congregational Chapel.

with the ordinary services in connection with the place. The chapel was opened on the 8th of October, in the same year, and on that day and the following Sunday, sermons were preached by the Revs. R. W. Hamilton, J. Ely, and T. Scales, of Leeds, and the excitement was so great that the chapel would not contain half the people. On the Sunday afternoon three thousand persons attended, and the Rev. J. Calvert preached in the burial ground, to those who could not gain admittance into the chapel.

The following description of the New Chapel and premises was written soon after the opening by the minister:—"The exiles erected a

spacious chapel, vestry, and Sabbath schoolroom on Dawson Hill, and they also purchased a dwelling house for the minister. The chapel and premises are all freehold property, and are put in trust for the use of congregational dissenters. The trustees are constituted the guardians of the property, without having any right to interfere with the spiritual concerns. The chapel is forty-four feet wide, and sixty-four feet long, within the walls, and will accommodate eight hundred people. The cost of the freehold, chapel, and dwelling house is near £3,000."

The Rev. J. Calvert continued to labour here until his death in Oct., 1847; having for twenty years filled the pastoral office in connection with this church and congregation. At the time the "Old New Chapel" was built there was no thought of such a thing as a Sunday school in connection with the preaching of the gospel on the Sabbath day. At that time there was not a Sunday school as a separate building in all England. Seventeen years after this chapel was built, Robert Raikes opened the first Sunday school in Gloucester; but it was not until the latter part of the last century that the first Independent school in Morley was opened in the town's school. In this place the children of two schools were divided by a partition, one portion being occupied by the Independents and the other by the Presbyterians. The former body subsequently removed and taught their school in a large room at the top of Chapel Hill, a most uncomfortable and unsuitable place for the purpose. The change from that place to the room under the present chapel was hailed by the managers of the school as a great boon; but this accommodation in course of time became inadequate, and in 1850 it was determined to erect a new school. In the following year the school was opened, having cost £700.

After Mr. Calvert's death, the pulpit at Rehoboth was vacant until the year 1849, when a call was given to the Rev. Jonah Reeve, of Saddleworth, who came and settled in Morley, and continued his labours until November, 1858, when he accepted an invitation to Stowmarket, where he still labours. In June, 1861, the late Rev. William Orgar, of Bingley, became the pastor, and continued until 1864, when he resigned. Soon after he left the church and congregation put into the chapel a neat and excellent organ, at a cost of about £400. In the month of December, 1864, a call was given to the Rev. John James, of Hinckley, who accepted the invitation, and commenced his labours in February of the following year, and still occupies the pulpit.

In 1870 the chapel underwent a thorough renovation, the whole of the interior being taken out and replaced by more commodious pews, a platform pulpit, and a recess for the organ. Two classrooms and a

minister's vestry were also added. The cost of the alterations amounted to £1,600, and the architect employed to carry out the work was A. H. Thompson, Esq., of Leeds.

In the graveyard adjoining the chapel lie the remains of some who, at one time, occupied a prominent position in the town and district. A handsome stone obelisk, on the north side of the ground, has been erected to the memory of a well-known West Riding gentleman. On one side of the monument are the arms of the deceased, and the motto, "*Nitor in Adversum*," and on another,

"In Memory of JOSEPH HORNER, Esq., Merchant, of Wakefield, who died Dec. 13th, 1850, aged 37. His fellow-townsmen have erected a public monument, at Wakefield, in remembrance of his labours as a Philanthropist and Political Reformer. His end was peace."

In another part of the graveyard a neat stone bears the following record:—

"In Memory of JOSEPH DIXON ASQUITH, son of Joseph and Esther Asquith, who died June 16th, 1860, aged 35 years."

Mr. Asquith was gifted with many estimable qualities, and rendered valuable services to many of the religious and educational movements in the town. He died suddenly, leaving behind him a widow and several children.

WESLEYAN CHAPEL.—Of the earliest introduction of Methodism into Morley we have no authentic record. In 1751 the first Methodist chapel or "preaching-house" in this district was erected at Birstal, and being somewhat metropolitan in its character, as the head of a very extensive circuit, "all the Methodists of the neighbouring societies" contributed towards the erection of the chapel, and the trustees were selected from Birstal, Gomersal, Morley, Gildersome, and many other places.

Four years before the erection of this chapel, the little society which, no doubt, was in existence in Morley at that time, was honoured by a visit from the venerated Wesley, who writes in his *Journal*,

"1747. April 22. I preached at Morley and Birstal."

The founder of Methodism was at that time visiting the various towns and villages in this district, accompanied by the celebrated John Nelson, his zealous coadjutor, and after preaching, Wesley either formed, or if one had previously existed, regulated the society.

Previous to Wesley's first recorded visit to Morley, the town was favoured with the services and counsels of a zealous adherent to the "new religion" in the person of John Murgatroyd, a native and resident of Gildersome. Commencing his religious career, when one and twenty

years of age (1744), he became one of the most exemplary and useful members of the Wesleyan society. As a "local worthy," and one who in dark and adverse times upheld and advanced the truth, as well as acted the part of pioneer of Methodism in this district, we deem that a slight biographical notice will not be out place. John Murgatroyd, one of the earliest companions of the celebrated Nelson, and for upwards of sixty years a faithful member of the Methodist Society, was born at Gildersome, 12th May, 1723. When one and twenty years of age, he became a member of the second class formed in Yorkshire.

On the 14th of September, 1747, he entered into the marriage state with Deborah North, a God-fearing woman, of Little Horton. John Nelson and his wife were present at the wedding, and the day of union was eminently a day of prayer and praise.

Murgatroyd is spoken of as "one of the most cheerful men that ever lived;" yet he was never a trifler. Sparing in his diet, and living by rule, he enjoyed a state of almost uninterrupted health, for nearly four score years. In dress he was plain, wearing always a blue coat and waistcoat, and refusing to alter; not putting on mourning, even for his nearest relations. He was averse to everything that had even the appearance of parade, or ostentation: hence, when undertaking a journey, he made as little preparation as circumstances would admit. On one occasion, having business in London which required his presence there, lest his wife, who was a woman of admirable order and neatness, should make too "much ado," he left her in ignorance as to the full extent of his intended journey; and in less than a fortnight returned in good health to his wondering family; having walked all the way thither and back, a distance of at least four hundred and twenty miles!

As the head of a numerous family, it was his constant endeavour to go in and out before them in the fear of God. Twice every day, and sometimes oftener, were all his household called together, to hear some portion of God's holy word, and to unite in prayer and praise before him. He was not a man of shining talent, but rather sought to lead a peaceable and quiet life, "in all godliness."

In 1790 he removed to Wansford, in the Bridlington circuit, where, to the close of life, his zeal for God, and his endeavours to do good were unabated. "The day before his death, he walked several miles to hear preaching, and appeared unusually animated; in the evening he performed, as customary, the duties of the domestic altar, and on retiring to rest fell asleep to wake with God."

Scatcherd gives the following account of the introduction of Methodism into Morley:—"It was not, however, in 1763, but many years before

it, that the village was first visited by an illiterate and itinerant ministry. The Methodists who sprang up about 1729, and became considerable by Whitfield's party in 1735, soon found their way to Morley; and assisted by the celebrated Miss Bosanquet, who then lived at Cross Hall, built a meeting-house in 1756." This is incorrect, as that good lady only settled in Yorkshire in 1768, and lived for a year at Gildersome previous to her occupancy of Cross Hall.

Of the services of this lady to the cause of Methodism much might be written. In 1770, at Cross Hall, meetings were held every Wednesday evening, attended by fifty members of society, and great good and increase of Methodism followed. Wesley made Cross Hall his home when visiting the neighbourhood, and thus writes of the place and its owner:—

"1770. Saturday, July 7. I rode to Miss Bosanquet's (Cross Hall). Her family is still a pattern and general blessing to the country."

1775. Thursday, August 27th. I went on to Miss Bosanquet's and prepared for the Conference. How willingly could I spend the residue of a busy life in this delightful retirement, but,

"Man was not born in shades to lie,
Up and be doing! Labour on, till
Death sings a requiem to the parting soul."

On the 12th day of November, 1781, Miss Bosanquet was married at Batley Church to the Rev. John Wm. Fletcher, of Madeley, and in the following January left Cross Hall. Mr. Moore, writing on the marriage, says:—"Miss Bosanquet was held in general estimation. Her superiority in natural and providential gifts—her well-known entire devotedness—her constancy and perseverance in the divine life, all fitted her, as by general consent, to be the consort of that great man, 'whose praise is in all the churches;' whose admirable writings will live while piety and learning are honoured in the earth; and which have forced even those who did not know his piety, or who affected to lament that such talents should be so connected, to acknowledge his great superiority."



Rev John W Fletcher.

Mr. Fletcher's learning was deep, extensive, clear, and various; but, like his venerable friend Wesley, whom he always called father, he counted even all these estimable advantages "as dung and dross for the excellency of the knowledge of Christ Jesus his Lord." So abased was

Cross Hall—The Residence of J. J. Mallinson, Esq.

this great man in his own eyes, and so entirely did he take the divine mould of the Gospel, that there was not any minister of the true Gospel whom he did not rejoice to call his brother in Christ, and whom he did not "in honour prefer to himself," even in his own parish.

We have reason to believe that when the Methodists first commenced operations in Morley, they preached and held their meetings in private houses, and often in the open air. In the year 1770, with the help of the aforesaid lady, they erected a plain and simple edifice, on land leased from the Earl of Dartmouth. The chapel still stands, near to the new one, and is now used as a day school for infants. In 1800, in consequence of an increase in the congregation, the old chapel was enlarged, and again in 1840, it underwent a further enlargement. During the early days of Methodism in our town, the people were often encouraged by the presence amongst them of their leader and founder, the Rev. John Wesley, as will appear from the following extracts from his *Journal*:—



Rev. John Wesley.

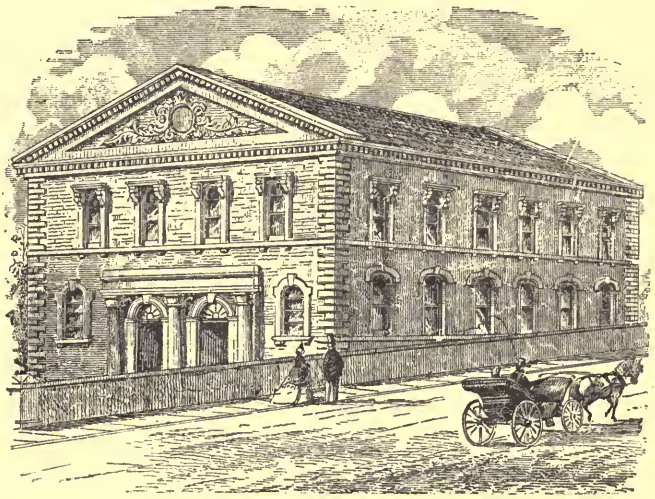
"1759. Thursday, July 26. I preached in Gildersome at noon, and at Morley in the evening. A flame is suddenly broke out here, where it was least of all expected; and it spreads wider and wider. When God *will* work, who is able to stay his hand?"

"1772. Sunday, July 12. I preached at Morley about nine, Birstal at one, and Leeds in the evening."

"1774. Thursday, April 21. I preached at Morley, on 'O, thou of little faith.'"

In 1859, a meeting of the church and congregation was called "to consider the propriety of erecting a large new chapel," and at the close £1,200 was subscribed towards the cost of a new building. The old chapel, with a considerable extent of land near, was purchased from the Earl of Dartmouth, and the foundation stone of the new structure was laid on September 20th, 1860, by the Rev. S. D. Waddy, president of the conference. In 1861 the building was opened, when appropriate sermons were preached on the 12th July by the Rev. G. B. Macdonald and the venerable Dr. Dixon, of Bradford. Further services were conducted by the Revs. W. Orgar, Independent minister at Morley, S. D. Waddy, L. Tyerman, H. Hine, M. C. Osborn, and R. Roberts, of London. The contributions at these services reached the liberal sum of

£525. The new chapel is an imposing and elegant stone structure, in the Italian style of architecture, and was designed by Mr. Jas. Simpson, of Leeds. The front has pilasters and pediment and two doorways. The vestibule is much too small. Here are the staircases leading to the galleries, as well as the two doorways leading into the aisles, which extend the whole length of the chapel. At the opposite end of the chapel the pulpit is placed, with the communion table in front of it. There is a gallery along the sides and one end of the chapel, a recess behind the pulpit being occupied by the organ and singers' pew. The whole of the wood-work is painted white, picked with gold, except the



Wesleyan Chapel.

tops of the pews, communion rails, and pulpit, which are mahogany. The building is warmed in winter with hot water. For evening service, the building is lighted with gas. In the ceiling there are four sunlights, which illumine the gallery and body of the chapel, and underneath the galleries are four smaller sunlights. The acoustic properties of the place are excellent. The chapel will accommodate 1,000 people, and cost, exclusive of the organ, about £2,500. The organ, built by Mr. Booth, of Wakefield, was put into the chapel in 1863. It was opened in November of that year by George Hirst, Esq., of Liverpool. It cost, with the case (which is in the Italian style, from a chaste and beautiful design), £500.

In March, 1866, premises on Banks' Hill were rented by the denomination, and opened as a Preaching House and Sunday School. The dedicatory sermon was preached by the Rev. E. Hayward, of Birstal. The Wesleyans have in contemplation the erection of a new chapel in this thickly populated part of the town.

We have been given to understand that the Methodists of 1766, in Morley, were, with perhaps one or two exceptions, of the humblest class in life, without either worldly wealth, worldly influence, or worldly reputation; but the character of the congregation has undergone a change since that time, and now they have amongst them considerable opulence and respectability, and Methodism has become a power in Morley, despite the predictions of Scatcherd, who, speaking of Wesley and Methodism, says:—"The foundation stone, indeed, of this mighty edifice, appears to me to be laid in the power of novelty, and so long as that remains, and the mass of mankind are illiterate, the building which he has reared will stand." Previous to the year 1865, Morley was included in the Birstal Circuit, but a successful application to be made the head of a circuit was made by the Wesleyans of Morley to the Conference in that year. Churwell, Tingley, and Gildersome are joined to Morley, and the two resident ministers at present are the Revs. W. Slack and A. Freeman.

The institution now known as the WESLEYAN SUNDAY SCHOOL had its origin about the year 1792, at which period a man named Robert Morley collected a number of children together at his own house, Town End, on the Sabbath day to teach them to read. After the lapse of a few years he was removed, then Michael Sheard and Job Longley commenced a Sabbath school at the house of the first-named. A few years after this they removed to Mr. John Cockerham's day school, in the Hungerhill, where a paid teacher was employed regularly until the year 1816, when the friends built a commodious school, which would accommodate 250 children. It was conducted on the Lancasterian system, which was, teaching by monitors, with a master to manage the whole. The school continued to be taught on this system until the year 1835, when it was remodelled, and the paid teacher dispensed with. The scholars rapidly increased under the new system, and it was found necessary to enlarge the schoolroom in 1850, and again in 1875, and the school will now accommodate near 600. A day school is also kept here. An infants' school is also conducted in the Old Wesleyan Chapel, Miss Williamson being the present mistress. She is assisted by three teachers and one monitor.

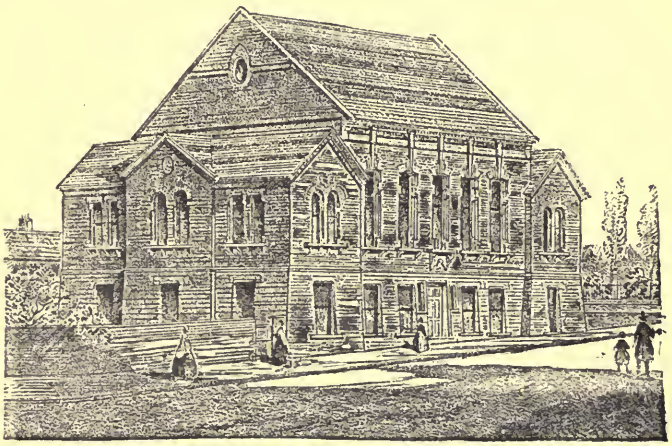
BAPTIST TABERNACLE.—The Baptist church at Morley was commenced in 1870 by the Yorkshire Association of Baptist Churches, who took up Morley as a mission station, and rented the Odd-Fellows' Hall in which to hold their services. For twelve months these were conducted by various ministers and students, but in June, 1872, the Rev. James Wolfenden, of Daybrook, Northamptonshire, accepted a call to the pastorate. On the 11th of December of the same year, a church was formed by the Revs. J. Barker, of Lockwood, and John Haslam, of Gildersome. It consisted of twenty-four persons, nine of whom were recent candidates, and the remainder were from other Baptist churches in neighbouring towns. In a few years the hall became inconveniently crowded, and it was found necessary to build. A site was obtained in Commercial Street, of sufficient extent to admit of both chapel and schoolroom being built thereon, but the friends being desirous to limit the outlay to the means at their disposal, have for the present erected the schoolroom only, leaving the chapel for a second effort. The foundation stone of the "Tabernacle," as it is called, was laid on Easter Tuesday, 1874, by Mr. D. Hartley, of Morley. The building is in the Italian style, from the designs of Mr. John Simpson, of Leeds. The principal room is 72 feet long by 36 feet wide, and 19 feet 6 inches high, and will accommodate 500 adults. It is to be used as a preaching room until the chapel is built. Contiguous to the schoolroom are two commodious classrooms, and a cellar below for heating purposes. The external walls are built with best double-dressed Morley wallstones, lined inside with brick. The whole of the ashlar dressings to the doors, windows, and cornice are from the best selected Morley stone, with cleansed labour. In June, 1875, Mr. Wolfenden resigned his pastorate of the church, and accepted an appointment in Melbourne, Australia, where he is now labouring with great success. In September, 1875, the Rev. Richard Davies, of Maesteg, Glamorganshire, accepted a call to the pastorate, and was publicly recognised as minister on the 29th of February, 1876.

ZION INDEPENDENT CHAPEL.—In the latter part of the last century, during the ministry of the Rev. Thomas Clough at the Old New Chapel, as it was called, a section of the worshippers at that place resolved to withdraw from it, and betook themselves for worship to the house of one Margeson at Churwell. After meeting for awhile the house proved too small to accommodate the people, and a resolution was passed to build a chapel, each member of that small band engaging to exert himself to the utmost of his ability. In the year 1804 they erected a chapel near the top of Churwell Hill, at a cost of little more than £300,



BAPTIST TABERNACLE, MORLEY.

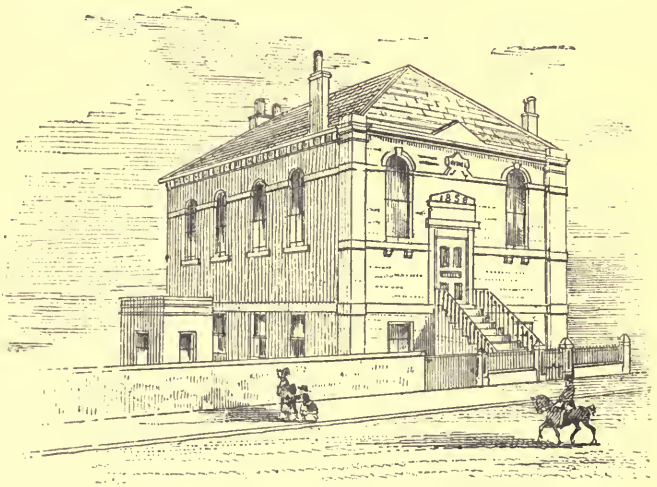
and from its proximity to Daffil or Daffield Wood, it was called "Daffil Chapel." The first and only stated minister who ever occupied the pulpit was Mr. Nathaniel Dickenson, a native of Morley, and one of their own number. He was a man of eminent piety, and though possessed of few scholarly attainments, he was distinguished by a strong and active mind. He preached for the space of forty years, with great acceptance, and his labours were rewarded with success. He was never ordained to the pastoral office. The ministers in the district refused him the rite, excusing themselves on the ground that "he was self-taught, and would not hold on in the work of preaching for more than a year or two." He finished his course on the 16th of May, 1846, in the 73rd year of his age. His loss was long and deeply felt, and his memory is still fragrant in the recollection of many.



Zion Congregational Sunday School.

For several years after Mr. Dickenson's death, the pulpit was supplied by the Leeds Town Mission and others. In 1850 the congregation, chiefly residing at Morley, determined to build a new chapel at Morley, and to this end bought an eligible plot of land, in the centre of the town, on which they erected the present chapel and laid out a burying ground. The opening services took place in 1851, and for about four years the pulpit was supplied by "itinerants," when a call was given to the Rev. Richard Harris, of Westbury, who accepted it, and became the pastor of this people for about five years. In 1862, an unanimous call was given to, and accepted by, the Rev. D. W. Rowe, of Gainsborough, who resigned the pastorate in 1865. In January, 1872, a call

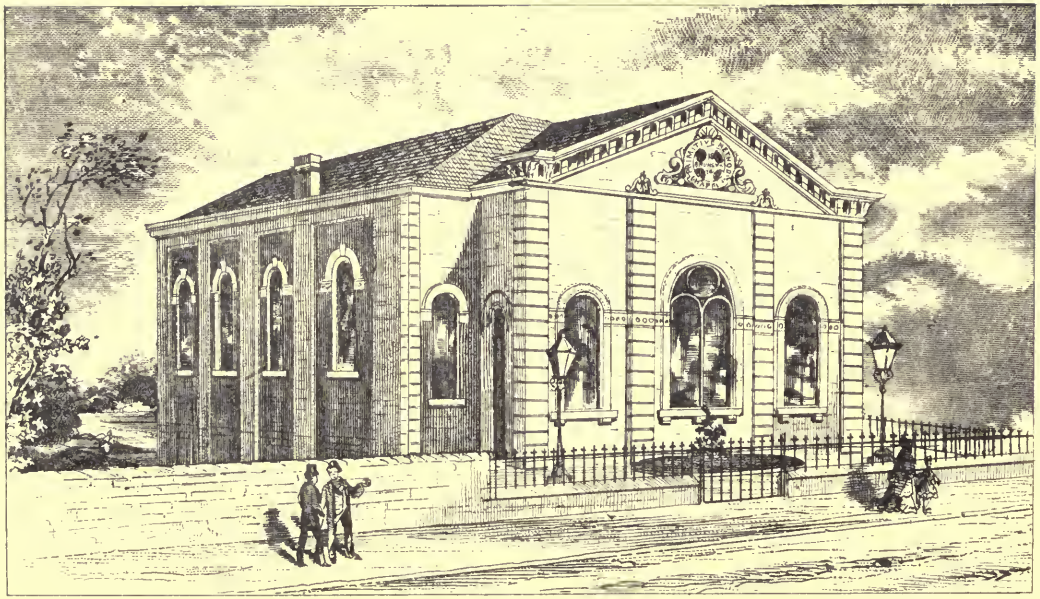
was given to the Rev. Wm. Frost, who still retains the office of pastor. Zion Chapel is a neat brick edifice, and is approached by a flight of ten steps, and a small vestibule with two entrances to the body of the chapel. On one side of the vestibule is the vestry, and on the other, the staircase leading to the gallery. The gallery is nearly semicircular. The pews in the bottom are made of deal and varnished, having mahogany cappings. The accommodation is estimated for 600 persons. The chapel contains a small organ, placed in a recess behind the pulpit; is lighted by a large gasalier suspended from the ceiling, and warmed by hot air. The total cost was £1,200.



Bethel Chapel

In 1866, a commodious schoolroom, with lecture hall and classrooms, was erected in Queen Street, at a cost of £1,200, the first stone of which was laid on Good Friday, 1866, by Joshua Taylor, Esq., of Batley.

BETHEL CHAPEL.—The body of Christians worshipping in this chapel is a split from the Wesleyan Methodists, and has now existed for about twenty years in Morley. The immediate cause of that separation is too well known to our readers to require any explanation in this work. For awhile the Reformers in Morley worshipped in the Town's School, Troy Hill. The society prospered, the congregation steadily increased, and the school became too small. Arrangements were then made for building the present chapel, with schoolroom underneath, to cost £600. The



BRUNSWICK PRIMITIVE METHODIST CHAPEL.

chapel was built, and opened in August, 1858, when sermons were preached by the Revs. James Everett, of Newcastle, R. Harris, Morley, T. Rowland, Newcastle, and Jonah Reeve, Morley. The chapel is a small but neat stone structure, and is approached by a flight of steps. In the vestibule are the doors leading to the body of the chapel; on the left is the vestry, and on the right the staircase leading to the gallery, which occupies one end of the chapel, the other being appropriated for the pulpit and singing pew. The building is warmed by hot air, and lighted in the evening by one large and two small gasaliers, suspended from the ceiling. The chapel will accommodate about 500 persons. Underneath is a residence for the chapel-keeper, and a commodious schoolroom. In 1873, the congregation spent £366 in enlarging and improving the chapel and the erection of a vestry.

Brunswick Chapel.—The Primitive Methodists worshipping at the Ebenezer Chapel, anxious to extend their influence, determined, in the autumn of 1869, to open a room, at the north end of the town, and having succeeded in renting a portion of Brunswick Buildings, commenced a Sunday school and preaching services, and were successful in extending religious instruction in that thickly populated neighbourhood. In a few years the room was much too small, and efforts were made to raise funds for the erection of a new chapel and school. The friends in connection with the place, though comparatively poor, worked hard and gave liberally, and their efforts being seconded by many friends, they commenced to build in Albert Road.

In April, 1874, the foundation stone of a chapel and school was laid by William Ackroyd, Esq., jun., and a memorial stone was laid by Richard Scholefield, Esq., of Leeds. The style of the building is an adaptation of Italian. The size of the chapel is 52 feet by 42 feet; schoolroom 38 feet by 28 feet, with infant school and three classrooms. The interior of the chapel is commodious and agreeable, though characterised by simplicity of arrangement. It is built so as to admit of the introduction of a gallery at some future time. At the front of the chapel is a vestry and two entrance porches, provided with swing doors. The west end of the chapel is occupied by the singers' pew, in front of which is a platform pulpit of chaste design. The lighting, warming, and ventilation of the building is all that can be desired. Accommodation is afforded for 400 persons, and the cost of building and land is £2,000, towards which about half the amount has been subscribed, and the persistent efforts of the zealous and united people belonging to the place to still further reduce the debt is deserving of commendation and encouragement. The architect of the chapel and school is Mr. Thomas

Howdill, of South Parade, Leeds. Both the society and school are in a most flourishing condition. In connection with the last-named is a library of nearly 300 volumes, called the "Greenwood library," having been formed, in a great measure, by the exertions of Mr. J. Greenwood, of Morley.

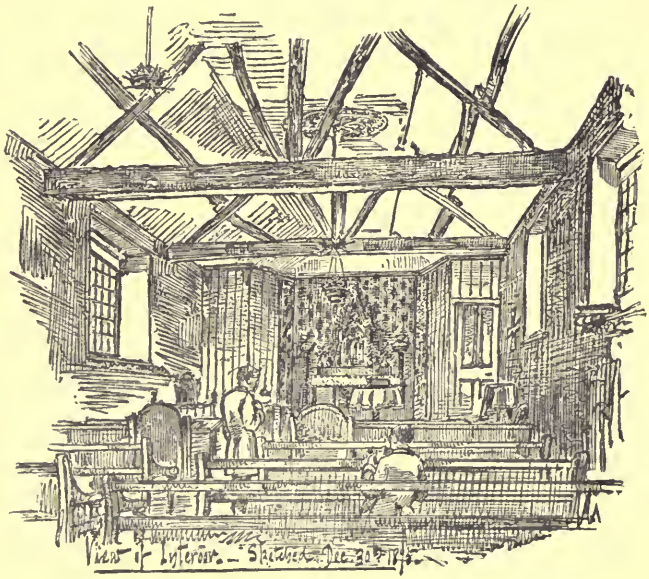
CATHOLIC APOSTOLIC CHURCH.—Towards the close of the year 1867, lectures on the "Lord's Second Coming" were delivered by an "Evangelist serving under the Lord's Restored Apostles." The lectures caused considerable sensation in the town, and resulted in the formation



Exterior of the Catholic Apostolic Church.

of a congregation of those who received the message. Shortly afterwards a lease of the Town's school was obtained—then in a state of ruin and described by one writer, as, "now deserted; dust and cobwebs are filling the places that once resounded to the mirth of childhood." But a judicious outlay made it a comfortable and commodious place of worship. The congregation occupying it—with many others in this country and in all the countries of Christendom—are described as "abiding in the Catholic faith, and waiting for the appearing of the Lord from heaven." They are known under the name of the Catholic

Apostolic Church, not that they make exclusive claim to that designation, but that they refuse to be called by any name that does not belong to the baptised—the Universal Church of Christ, with which they account themselves to be in communion, and of which they profess to be a part. As Christians they aspire to have received with faith and obedience Apostles, whom the Lord by the Holy Ghost has sent to prepare His way before Him; and as citizens they honour and respect every ordinance of God both in Church and State, and "submit themselves to every ordinance of man for the Lord's sake." The church is



Interior of the Catholic Apostolic Church.

served at present by three resident ministers, with one deaconess and various lay assistants; and the Holy Eucharist is celebrated on every Lord's Day, and on Holy Days. The accompanying sketches of the interior and exterior of the church are kindly supplied by E. E. Deane, Esq., architect, Healey and London.

EBENEZER CHAPEL.—In 1812, a new body of Christians sprang up in England, the founders of which were two brothers, H. and J. Bourne, natives and residents of Staffordshire. "This body took the name of PRIMITIVE METHODISTS, implying thereby their desire to restore

Methodism to something resembling its original character, in the days of Wesley and Nelson, from whose spirit they thought it had degenerated." In 1819, they formed their first circuit in Yorkshire, and soon after this time, a number of their followers in Morley met; first, in the house of Wm. Benn, Morley Hole, then in a barn belonging to Farmer Robinson, and afterwards in a chapel which they built on Troy Road. In 1826, dissension sprang up amongst this people, caused by the female part of the congregation imbibing the notions of Ann Carr, then a noted "Revivalist." This led to a disruption, and ultimately the chapel was sold by one Samuel Middlebrook, who held a



Ebenezer Primitive Methodist Chapel.

mortgage upon it, to Mr. Isaac Crowther, an extensive manufacturer in the village. This gentleman occupied a leading position among the Wesleyan Methodists in Morley, and the chapel was used for some time by that body, the pulpit being supplied by local preachers connected with the Birstal Circuit. After this time, for several years, the Primitive Methodists had no standing in Morley, but about the year 1830, they commenced divine service in a house in Low Town End, and remained there until 1835, when Ebenezer Chapel was built, and opened on the 25th of September; in the dedication of the place, sermons were preached by the Rev. Hugh Bourne, one of the founders of the Primitive Methodist Society. A debt still remains on the chapel, which



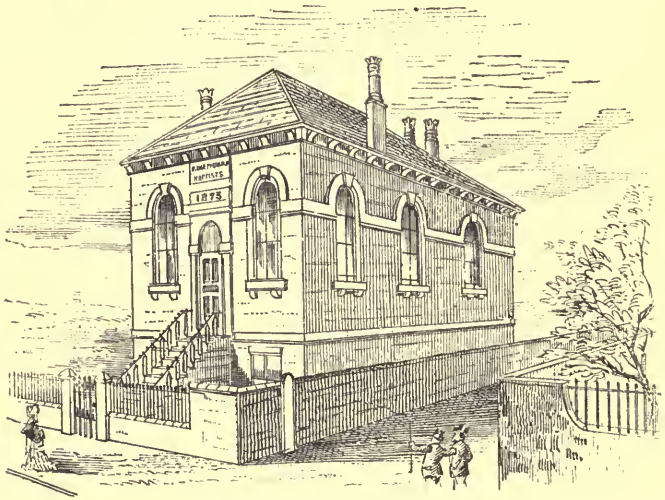
Methodist New Connexion School. Mr. Geo. Mallinson, Architect, Leeds and Dewsbury.

the people are at present endeavouring to remove, with the intention to sell the chapel and build a larger, for which purpose they have purchased, in close proximity to the present chapel, 1800 yards of land, at a cost of £400. In 1837, the congregation erected a schoolroom in Queen Street, for a day and Sunday school; previous to this time the latter was kept at a house in the Town End. In connection with the Sunday school, the number of scholars on the books at the present time is 210, average attendance 150, and 34 teachers.

NEW CONNEXION SCHOOL.—This body of Christians have only recently obtained a footing in Morley. Bruntcliffe, which is situate a mile from the town, proper, has been, for a century or more, a small and unimportant place, scant of inhabitants, and with but a few straggling houses. During this time many efforts have been made by the various societies in Morley to give religious instruction to the people here, and for that purpose rooms have been rented and services conducted from time to time. Since 1870, two hundred houses have been built in Bruntcliffe and the immediate neighbourhood, and the spiritual destitution of the place demanded that something should be done. On Sunday, the 5th January, 1873, the first service in connection with the above society was held in a small "upper room." In the following March a society was formed with two members. An iron room was erected by Messrs. John Haigh and Sons, colliery owners, and opened for a Sabbath school and preaching room on the 9th of August, 1873. The number of scholars present on that day was 170, but the place was able to accommodate 300. Since that time three large classrooms have been added. Subsequently a large schoolroom was erected by the trustees of the Methodist New Connexion body. The material is brick with stone dressings. It has an open timbered roof, stained and varnished. The accommodation is for 350 persons, and the cost, including land, about £1,500, towards which £800 has been subscribed, Messrs. Haigh being liberal donors to the building fund. The school has been built from plans prepared by Geo. Mallinson, Esq., architect, Leeds and Dewsbury. Upwards of one hundred of the sittings are let, and the number of members of society is over fifty. The pulpit services are supplied from the Leeds Second Circuit.

An elementary day school is also conducted in the school under Government inspection, the board of managers being seven trustees of the place. Number of day scholars on the books 214. Also a night school with 50 scholars is in active operation. Great praise is due to Messrs. John Haigh and Sons for the interest which they have manifested in the movement.

ZOAR BAPTIST CHAPEL.—The principles of the Particular Baptists have been occasionally preached in Morley for many years, but it was not until 1870 that a preaching room was expressly set apart for the use of this body of Christians. In June of that year a room, formerly used for manufacturing purposes, was rented, and after undergoing the processes of painting and renovating, was opened by Mr. J. Thornton, of Accrington. After some three years' occupation, more room was required, and a site was obtained in Commercial Street, adjoining the Old Chapel Parsonage, and on this site the Baptists have erected a small but neat structure of stone. The corner stone was laid on the 4th of March, 1873, by Mr. Mogson, of Halifax. The chapel, which is



Zoar Particular Baptist Chapel.

palisaded from Commercial Street, is small, and has underneath a residence for the chapel-keeper. A stone panel, inscribed "Zoar Particular Baptists, 1873," is inserted in the entrance gable, which is pierced by two windows, one on each side of the entrance. There are also three windows on each side of the building. Thus the interior is well lighted, and it is also tastefully furnished. The chapel was opened for divine worship on Sunday, 27th July, 1873, when three sermons were preached by Mr. T. Walsh and Mr. Mogson.

As we have now described, in detail, the various religious denominations in the town, the reader will have gathered that nearly all creeds

have representatives here. With the exception of the Presbyterians, all the various Protestant sects have found a "local habitation" in Morley, within the last one hundred years, for in 1760 the Old Chapel was the only place for worship in the village.

If the description which is given by Scatcherd, as to the religious aspect of Morley a century ago, be correct, then we have reason to deplore the existence of so many religious bodies. He says:—"As to the demeanour of our villagers in those times, as respecting religion, it was natural, unaffected, and lowly. Theirs was a religion without cant, ostentation, and grimace. It interfered not with social and family duties on the one hand, nor with innocent recreations and healthy sports on the other. It fostered no pride—it excited no disgust—it excluded none of the kindliest feelings of humanity. But when the apple of discord was thrown, by the introduction of the 'five points,' when a shorter road to heaven was proclaimed than our Puritan pastors ever knew; then it was the common bond of village union became broken. Henceforth Sects and Meeting Houses multiplied, each having its little confined pale around it; a neighbourly and social intercourse was superseded by disputatious wrangling—and morality and patriotism by polemical controversy."

The following table will shew the accommodation provided at present by the various religious denominations in the town:—

Name of Place.	Denomination.	Situation.	Date of Formation.	No. of Sittings.
St. Peter's	Establishment	Victoria Road	1830	1000
St. Paul's	Do.	Town End	1876	300
Old Chapel	Congregational	Troy Hill	1650	800
Rehoboth	Do.	Brunswick St.	1765	700
Wesley	Wesleyan	Wesley Street	1770	1000
Preaching Room	Do.	Banks' Hill	1866	100
Zion	Congregational	Queen Street	1804	600
Ebenezer	Primitive Methodist	Fountain Street	1835	450
Bethel	Free Church	Commercial St.	1856	500
Town's School	Catholic Apostolic	Troy Hill	1868	150
Zoar	Particular Baptists	Commercial St.	1870	200
Brunswick	Primitive Methodist	Albert Road	1870	400
Tabernacle	Baptists	Commercial St.	1872	500
Bruntcliffe	New Connexion	Bruntcliffe	1873	300
		Total Number of Sittings ...		7000

In the year 1764 the Rev. Mr. Scott, then vicar of Batley, took a survey of his parish, and from this document we gather such particulars

as enable us to see what has been the increase and decrease in the various denominations of the Christian world in our township during the last century. The number of families in Morley at the above date was 259, out of which there were of Church families 72, Presbyterians 129, Independents 9, Methodists 39, and Anabaptists 4. In Gildersome, out of 166 families, 65 belonged to the Church, 6 Presbyterians, 23 Methodists, and 60 Anabaptists. Churwell had 68 families, of which 40 belonged to the Church, 22 Presbyterians, 4 Methodists, and 6 Anabaptists.

Scatcherd gives us the following statistics with respect to the religious opinions of the inhabitants of Morley in 1826:—"There are about 10 Church people;—Independents, 860;—Methodists, 579;—Ranters of the Methodist Class, 60;—Anabaptists, perhaps 40;—Presbyterians, number unknown; and Catholic, 1."

The following authentic table of the provision for religious education in the town is compiled from the average of returns made on two Sabbath afternoons in March of the present year. The returns also give the number of volumes in libraries connected with the schools:—

Name of School.	Denomination.	No. of Scholars	Attend-ance.	No. of Teachers	Vols. in Library.
St. Peter's	Establishment	145	110	22	500
St. Paul's	Do.	180	112	22	
Old Chapel	Congregational	230	128	30	
Rehoboth	Do.	361	331	40	480
Wesleyan	Wesleyan	750	380	69	470
Zion	Congregational	220	150	12	
Ebenezer	Primitive Methodist	210	150	34	150
Bethel	Free Church	140	112	39	
Tabernacle	Baptist	170	115	24	200
Brunswick	Primitive Methodist	152	100	22	250
Bruntcliffe	New Connexion	273	158	36	
	Totals ...	2831	1846	350	2050

The teachers connected with the various dissenting bodies, founded some years ago a Sunday School Union, which, however, at present remains in abeyance.

LITERARY AND EDUCATIONAL INSTITUTIONS.

"To inform
The mind with moral and religious truth,
Both understood and practised—so that none,
However destitute, be left to droop,
By timely culture unsustain'd ; or run
Into a wild disorder ; or be forced
To drudge through a weary life without the help
Of intellectual implements and tools ;
A savage horde among the civilised,
A servile band among the lordly free."—WORDSWORTH.

WITH respect to the educational agencies which have been in operation for the last century or more in Morley, we can speak with confidence of the provision made as being equal, if not superior, to that of other places in the neighbourhood. The first schoolmaster of whom we have any account is Captain Oates, who taught a school in the chancel end of the Old Chapel, two hundred years ago. In 1720 the building, now occupied as the "Catholic Apostolic Church," was converted from dwelling houses into a school, and was presented by the Earl of Dartmouth to the town. The document by which the school was conveyed is to the following effect:—

"Indenture made between William Walter, Earl of Dartmouth of the one part, and Samuel Scatcherd, gentleman ; John Dawson, gentleman ; Rev. Timothy Olroyd, clerk ; Jonathan Fothergill, clothier ; and Samuel Webster, yeoman, of the second part ; whereby the said Earl of Dartmouth, out of the love and affection he hath towards the people of Morley, and his desire that the youth of that place should be taught reading, writing, and good manners, doth lease to the said parties for 1,000 years, one rood of land, on which there stands at present a dwelling house, which is to be converted into a school, and the adjoining land fenced off as a playground, by the said trustees, and in consideration of this grant, they shall pay one shilling yearly, at the Feast of Pentecost, to the said Earl of Dartmouth, so often as it shall be demanded, but should the said building at any time be appropriated to other purposes than those of teaching, the said trustees shall pay 10s. yearly to the said Earl."

Disputes have arisen at various times as to who were the rightful owners of this school-house, all the trustees having been dead for some

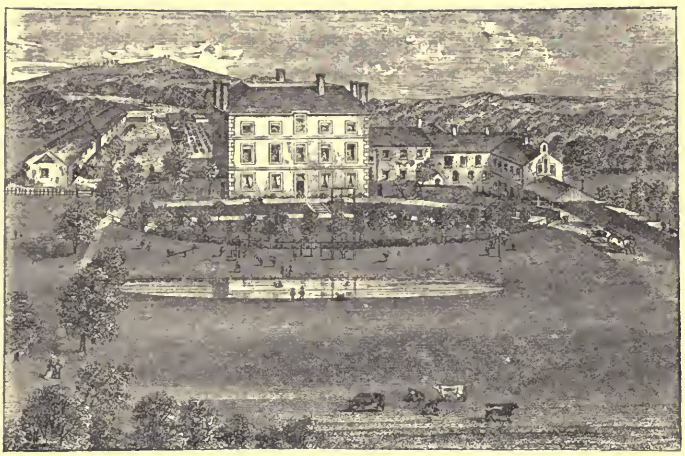
time. In 1851 a town's meeting decided that the original deed should be held by Watson Scatcherd, Esq., solicitor, on behalf of the town. The deed is at present in the possession of Samuel Scatcherd, Esq., between whom and the Local Board negotiations have been going on during the past year, by which it was hoped to secure the premises for the use of the town, but as yet no arrangement to that effect has been made. We have no complete list of the schoolmasters who have wielded the ferule in this school, from 1720 to 1849, when it ceased to be used for educational purposes. In 1798 the situation of master was vacant, and the following advertisement relating thereto appeared in the *Leeds Mercury*:—

"A SCHOOLMASTER WANTED AT MORLEY. A single or married MAN, of a good moral character, qualified to teach English grammatically, Writing and Accounts —if a classical scholar it will be more agreeable ; he will be expected to be CLERK to the TOWN, for which a salary is allowed. The school is large and commodious, in a pleasant and healthy situation, and in a populous neighbourhood, where good wages are given; a MAN of good abilities and industrious will meet with great encouragement. The day of Election will be on Wednesday, the 28th inst., at the School, at Two o'clock in the afternoon. N.B.—For further particulars apply to the Churchwarden, or Overseer of the Poor of Morley aforesaid. Morley, February 16th, 1798."

In 1810 the Rev. — Balmforth was master of the school, then a Mr. Trenholme occupied the position, and after him Mr. Swainson, of whom mention has already been made. The last-named is still spoken of in terms of respect by many of both sexes in Morley, who owe to him all they possess of school learning, and which has enabled them to get a good start in life. A Sunday school was kept in the Town's school nearly a century ago, the only one in the village with the exception of the Methodist's school. Mr. Jonathan Kirk was one of the first teachers, and was paid for his services. When the Dissenters, worshipping at the Old New Chapel, formed a Sunday school, it was also held in this place, the scholars of the two schools being divided by a partition. Mr. John Jones, a Welshman, then resident in Morley, was the paid teacher on behalf of the Old Chapel people, and Mr. Ananiah Illingworth—a famous singer—on behalf of the Old New Chapel people. This continued for some years, until the last-named rented another place. The Old Chapel school was, however, continued until 1844, when a new school was built, to which reference has been already made.

In addition to the educational facilities within the township, Morley was supposed to derive considerable advantage from being entitled to share in the education given at the Free Grammar School in Batley.

From personal knowledge we can say, that if this school was distinguished for anything, it was for *not* doing its special work. A better specimen could not have been found in England, thirty years ago, of the way in which educational endowments are wasted and diverted from the original worthy intentions of the founders. We are glad to know that the obsolete method of working the school, and its generally neglected condition, at last came under the notice of the Endowed Schools Commissioners, who have caused many reforms to be made. The government of the school is now vested in a board of governors appointed by the different townships interested in the foundation. The present representative of Morley on the board is Mr. J. Dixon, farmer, of Scholecroft.



Turton Hall School, Gildersome.

Provision for higher class education has existed in Morley for nearly a century. Fifty years ago, Cross Hall was an educational establishment of this class, and was under the superintendance of Miss Wright. The Misses Gill had a similar school on Chapel Hill; and Miss Wheelwright and the Misses Clough, at "The Mount," have given education of a superior character to young ladies during the last twenty years.

The higher education of young gentlemen has been principally given to Morley youths at boarding schools situate at a distance from Morley, and notably at Turton Hall School, Gildersome, where, during the last thirty years, a considerable number of our youths have received their scholastic training. This school, at the present time, enjoys a deserved

popularity, arising from its excellent adaptability for educational purposes, and from the ability, zeal, and unremitting attention bestowed upon it by the Rev. John Haslam, principal. The progress of the school has, of late, been singularly good, as shewn by the results of the University and other examinations, which place Turton Hall School second to none in the West Riding.

When Mr. Forster's Education measure became the law of the land, an attempt was made to form a School Board in Morley, but the effort met with a most determined opposition on the part of various sections of the inhabitants. A second attempt, two years later, met with the fate of its predecessor, and as Morley had the honour (?) of being the *first* town in England to refuse the proffered boon of a system of national education, so, at the present, it stands in the position of neglecting the education of the poorest of its population, whilst Churwell, Gildersome, West Ardsley, and other neighbouring villages have set a nobler example.

In 1874 the Education Department sent a notice to the town's authorities stating that provision already existed for 1,292 scholars in the following schools, namely, St. Peter's National School, 229; Town End Church of England School, 189; and Wesleyan School, 874. Additional school accommodation was required at Bruntcliffe for 250 children, and in Morley for 150 infants, and if not provided within six months their lordships would cause a School Board to be formed for the district. The result of this notice is, that an infant school has been erected near to St. Peter's Church, and provision made at Bruntcliffe, so as temporarily to meet the requirements of the Education Act.

Almost from the establishment of Sunday schools in Morley, a library of limited extent, and consisting principally of books supplied by the Religious Tract Society or the Sunday School Union, has been in existence in nearly every school. The books were mainly of a biographical and religious character, with a large proportion of children's books; and being thus limited in their range of subjects, and generally uninteresting, not one of these libraries proved attractive for any length of time.

About the year 1836 was established the first public library in the town, and this in a great measure through the exertions of Dr. Swinden, Norrisson Scatcherd, Esq., and some others. This library was organised by men of varied shades of opinion in both politics and religion; and is the earliest instance to be found in Morley of the embodiment of the idea of voluntary association for literary purposes. Classes in chemistry and other branches of science were held in connection therewith, and

our recollections of the library are, that it was a most excellent one for the time, and that the books were of an entertaining and instructive character—the novel-reading mania not having then set in. In 1844, the Morley Mechanics' Institution was formed, with 300 members out of a population of 4,000; and in 1874 it expired, having in its dying moments 120 members out of a population of 10,000. Thirty years ago the taste for literature was, proportionately, far in excess of what it is to-day; and yet we often hear the past spoken of in very disparaging terms.

The Young Men's Christian Association is the only public literary institution in the town, and was established in 1874 for the acquirement of Christian knowledge, and the cultivation of general learning. Rooms in Commercial Street—a most central position—were secured, and members to the number of 140 were speedily enrolled. Information has been imparted by means of a well-supplied newsroom, classes in various subjects, popular lectures, and a small but well-selected library. During the time the society has been in existence, it has effected considerable good in a quiet, unostentatious way. The number of members at present is 200, and the income for 1875 was £151 7s. 6d. The president for 1876 is Mr. William Lobley, and the secretary Mr. James Robinson. A bazaar held at Easter, 1876, resulted in the sum of upwards of £100 being obtained, towards additions to the library. This institution, under vigorous management, by administering to the mental and intellectual requirements of such as choose to avail themselves of its privileges, and by advancing, in many ways, religious, literary, and useful knowledge, is capable of doing much towards ameliorating the social condition of the town.

Several Mutual Improvement Classes exist in connection with the various religious societies in the town, at which questions of public importance are discussed, essays are read by the members, and lectures are occasionally delivered.

Amongst other educational agencies Morley has its local newspaper, the *Morley Observer*, commenced October, 1871, by Mr. Samuel Stead, and conducted by him in a very creditable manner. The paper is issued weekly, on the Saturday, and occasionally contains well written leaders on local topics, good reports of the meetings of the local authorities and school boards in the district; also correspondence on various social, political, and imperial matters. The paper is Liberal in politics, and while it maintains progressive principles, is tolerant towards those who hold opposite views.

INDUSTRIAL AND PROVIDENT SOCIETIES.

"And we shall sit at endless feast,
Enjoying each the others' good;
What vaster dream can hit the mood
Of love on earth?"—TENNYSON—"*In Memoriam.*"

"God helps those that help themselves."—OLD MAXIM.

"I have no sympathy whatever with those who would grudge our workmen and our common people the very highest acquisitions, which their taste, or their time, or their inclinations, would lead them to realise; for next to the salvation of their souls, I certainly say that the object of my fondest aspirations is the moral and intellectual, and, as a sure consequence of this, the economical advancement of the working classes the one object which, of all others in the wide range of political speculation, is the one which should be the dearest to the heart of every philanthropist and true patriot."—CHALMERS.

DURING the last ten years Morley has borne a conspicuous and honourable part in furthering the Co-operative movement, and in future years the efforts in this direction will count for something in any history of the place. More than twenty years ago, a few earnest working men, principally total abstainers, rented a shop in the Hungerhill, and for their mutual benefit carried on the trade of butchers, and for a time with a fair measure of success, but ultimately the company dissolved, after having to encounter many difficulties, arising from popular prejudice and dishonest servants. Other attempts of a co-operative nature were made at various subsequent periods, but each had to give way to the ignorance and prejudice of the class for whose especial benefit the efforts had been put forth. In 1866, another and more successful attempt to improve their circumstances was made by a number of working men. A meeting was held in the Old School, Troy Hill, and it was resolved to commence a co-operative society, and start in the butchering business. Forty-five members were enrolled, and capital subscribed to the amount of £35. In a short time they found that the business was a profitable one, and this fact furnished the originators with an eloquent and practical argument in favour of their

venture, and a desire on their part to extend the operations of the society. A grocery business was commenced in a shop in Brunswick Street, and at the end of the year 1866, the committee issued their first half-yearly report and balance sheet. In it they stated that they had 174 members enrolled, with a capital of £84 3s. 6d.; interest, £4; and loans to the amount of £10. The profits amounted to £41 19s. Their business continued steadily to grow, and other working men became alive to the advantages of trading with the society, and the more careful and industrious of the operatives soon enrolled themselves as members. In 1868 the business had increased to such an extent that it was found necessary to build a store, and in 1870 the present handsome and convenient building was opened for business.



Morley Industrial Co-operative Stores.

The share and loan capital of the Morley Industrial Co-operative Society amounted in December, 1875, to £9,338 19s. 10d.; the number of members at the same period was 881. The total sales for the year 1875 amounted to £28,924 12s. 7d.; dividends, 1s. 8d. on members' checks, and 2s. 6d. per bag, each quarter, on flour, and non-members half the above amounts. The society has branch stores at Bruntcliffe and Gildersome.

The society possesses a news and reading room, plentifully supplied with newspapers and journals; a circulating library, containing one thousand volumes; both free to members; and a spacious assembly room, capable of seating 400 persons. The business portion of the premises is ample and commodious. The total amount of profits made

by the society since its commencement is £12,133; total sales, £151,327 and expenses of working, £7,019.

The Morley Co-operative Quarry Company, established about four years ago, is another successful association, or combination of working men, which bids fair to prove eminently successful.

Clubs and Friendly Societies have been established in Morley for a considerable time, and have become so popular here that there are few working men who do not belong to some one or other of them. The various Orders of Freemasons, Odd-Fellows, Foresters, Free Gardeners, Druids, and similar societies cannot, in Morley, date their origin earlier than the year 1820. From the numbers connected with these societies we find that a very large portion of the working classes in Morley are men of provident habits, who make provision in case of sickness or casualties, so as to place themselves independent of the workhouse or parish relief, the latter too frequently doled out to applicants in a manner hurtful to their feelings.

The oldest of these associations in the town is the New Industry Lodge of Odd-Fellows, established in 1823, and located for about half a century at the Cross Keys Inn, Stump Cross. In 1870 the members decided to build a suitable place in which to hold their meetings, and the foundation stone of the "Odd-Fellows' Hall" was laid on Saturday, May 7th, 1870, by Mr. Wm. Bentley. The site is in Fountain Street, and the building is of stone, in the Italian style of architecture.

The Freemasons of Morley are enrolled as the "Lodge of Integrity," No. 380, under a warrant of constitution, dated 1825. On the 5th of May, 1869, the foundation stone of a "Masonic Hall" was laid with full masonic honours. The brethren and visitors met at the Fountain Inn, and from thence proceeded to the site of the building in Commercial Street. The stone was laid by J. Wordsworth, Esq., of Black Gates, and in addressing the spectators he said, "In laying this stone I trust that there will be built upon it a temple which shall promote harmony, concord, and goodwill amongst large numbers. I am strongly in favour of Masons holding their meetings away from public-houses, as more consistent with the pure principles of Freemasonry. These principles are pure, and there is no secresy in them, and the first of them inculcates profound adoration for the Great Architect of the universe."

THE WOOLLEN AND UNION CLOTH MANUFACTURE.

"Throw wide thy gates—Oh Commerce! teach mankind
The wondrous good which from thy bosom glows!
Bid Industry thy golden kingdoms find;—
Lift thou mechanic arts before their foes,
And challenge pride to speak but what it knows;
Display thy vast establishments of trade;
Thy railways—wharfs—canals—whence fortune flows,—
Match the derided shuttle 'gainst the spade!
The weaver's humble thread against the warrior's blade."—SWAIN.

THE woollen trade of Morley is of high antiquity, and has been the staple trade of the town for centuries, though we do not believe it to have been the first manufacture, for, as we have already shown elsewhere, the getting and working of iron was, in all probability, carried on in Morley long before the introduction of the manufacture of woollen cloths.

Before the art of making cloth was introduced into this village, and indeed for a considerable time previous to its general introduction into this country, the trade of the nation largely consisted in the exportation of wool to the continent, and merchants from Flanders and elsewhere came to England to make purchases. Previous to that time the manufacture of cloth had been carried on in some few places in Yorkshire, but on a very limited scale.

In the 12th century, as we are told by a reverend author, "gilds of weavers were formed under Henry the Second in London and other places, and though it may be supposed that the workmen were neither very numerous nor expert in their business, yet they served to keep up the little skill in the manufacture of cloth which they then possessed, and prevented it being entirely lost." In the Hundred Rolls of 1284, King Edward I., there is an account of a man named Evans, a weaver of Gomersal, being confined in the prison of Bradford; and in 1287, there is a notice of Frizinghall, near Bradford, which took its name from the coarse cloths called freize or frize, which were manufactured there.

To King Edward the Third is justly due the honour of giving a great impetus to the woollen and worsted manufactures in England. In the tenth year of his reign he summoned his faithful Commons to consider his noble design of reviving the almost extinct art of making cloth, and thereby insuring to the wool growers the full value of their fleeces. The parliament wisely adopted King Edward's suggestion, and an edict was issued, inviting cloth workers to come hither from foreign parts, assigning to them proper places to reside in, whereof York was one. The exportation of wool was forbidden, but so lucrative was the trade in wool that the practice was continued, and even after a tax of fifty shillings per pack was imposed, so much wool was sent abroad that the customs on it amounted annually to the large sum of £250,000.

This was in the early part of the fourteenth century, and from an account left by Dr. Whitaker we learn, that—

"A sack of wool sold for £6. The sack consisted, according to Spelman, of twenty-six stones, each weighing fourteen pounds. A labourer then only received a penny a day, and an ox was worth about thirteen shillings and fourpence; whence it follows, that at that time two and a half stones of wool would purchase an ox, whereas a labourer will now earn the value of a stone of wool in a week—at that time it would require sixty days, so that poor sheepwalks were as valuable as the best land."

The Flemings, in the days of King Edward III., were most celebrated for the making of cloths, and in 1331 the King gave letters of protection to one John Kemp, a Flemish master manufacturer, to establish himself at York, with weavers, fullers, and dyers to carry on his trade. At that time the measure and size of cloth, grey and coloured, were regulated by law:—

"Whereby it is directed the length and breadth of the two sorts of cloth, that the King's Aulneger shall measure them; and they shall be forfeited to the king, if they be short of the following lengths, viz.:—the cloths of gray (not coloured) were to be 28 yards in length, and six quarters broad; secondly, the coloured cloths were to be 26 long and six-and-a-half quarters wide."

Whether any of the Flemish manufacturers settled in Morley, in the fourteenth century, we are not prepared to say, but in all probability such was the case. In the sixteenth century we find that the woollen trade was carried on in Morley by one Richard Webster, who represented a family deriving its surname from their occupation of "woollen websters." Trading enterprise and agricultural occupations went hand in hand, in these "good old times," when, if the rent was raised from the farm, so much the better; if not, the deficiency was made up from the manufacturing profits.

Reliable information respecting the methods of manufacture carried on in Morley extends back only to the year 1760, at which period the handicraft was in its domestic stage, and confined to the fireside and the cottage. The hand-loom was in use at that time, and the weavers had to work fifteen hours a day for a shilling! Here is consolation for the workers of the present day, when they see that their ancestors worked harder and for much worse fare than they themselves do. The "Apprenticeship" system was at that time in full force, and continued



Flemish Weaver—XIVth Century.

until the early part of the present century. A few are still living who remember the hardships they experienced during the time they were serving their "apprenticeship" under the system, then legal, of compelling manufacturers and others to take boys and girls from the parish authorities.

The introduction of machinery during the latter part of the eighteenth century met with opposition from the small clothiers, which culminated in an attempt in 1804 to preserve the "domestic manufacture" by Act of Parliament. In that year a bill passed the Houses of Parliament, which provided that no person should begin to be a clothier or woollen

manufacturer unless he was duly qualified by having served an apprenticeship. It also stated the number of looms such clothiers should have in their own houses for the manufacturing of broad cloth; in fact, all the provisions of this bill were framed with a view to the perpetuation of the "domestic manufacture." The preamble to this bill had in it the following clause:—"That the employment of persons in the woollen trade to spin and weave and make cloth at their own houses, has produced the most beneficial effects; and the employment of numerous looms in the same manufactory should be prohibited." When the cloth was ready for the market, the happy (?) clothier of a century or two ago could not, as we do now, step into the train and find himself at the market in a few minutes. It was no uncommon thing for them to carry the piece of cloth to Leeds on their heads, and when they arrived there they had to stand in Briggate to sell it, in all sorts of weather.

The following is a list of Morley manufacturers attending the Coloured Cloth Hall, Leeds, in 1817, with the inns they frequented:—

Asquith Joseph, *Saddle*
Barns John, *Saddle*
Barron Isaac, *Saddle*
Barran John, *Saddle*
Bradley James, *Talbot*
Bradley John, *Saddle*
Crowther Isaac, *Saddle*
Dixon Benjamin, *Swan*
Dixon Joseph, *Nag's Head*
Dixon David, *Nag's Head*
Dixon Thomas, *Old George*
Dixon William, *Saddle*
Dixon John, *Saddle*
Dodgson and Co., *Swan*
Garnett John, *Saddle*
Jackson James, *Rodney*
Jackson John, *Rodney*
Leathley John, *Saddle*
Lister James, *Fox and Grapes*
Lister Samuel, *Fox and Grapes*
Locock John, *Black Lion*
Newsome W., *George and Dragon*
Oakes William, *White Swan*
Scarth S. and W., *White Swan*
Scarth Joseph, *White Swan*
Scarth Thomas, *White Swan*
Smith George, *Saddle*
Smith Samuel, *White Swan*
Topham Chris., *Saddle*
Watson Isaac, *Old George*
Watson Joseph, *Old George*
Webster J. and Sons, *Saddle*
Webster Mark, *Saddle*
Webster Nathaniel, *Saddle*

Thoresby has left us an amusing description of the cloth market in Briggate. He says:—

"The famous cloth-market, the life not of the town alone, but these parts of England, is held in this street *sub dio*, twice every week, viz., upon Tuesdays and Saturdays, early in the mornings. The Brig-end-shots have made as great a noise amongst the vulgar, where the clothier may, together with his pot of ale, have a Noggin of Pottage, and a Trencher of either Boil'd or Roast Meat for Two-pence, as the Market itself, amongst the more judicious, where several thousand pounds worth of Broad-Cloth are bought, and paid for in a few hours time, and this, with so profound a silence as is surprising to strangers. After the signal is given by the Bell at the Old Chapel by the Bridge, the Cloth and Benches are removed,

so that the Street is at liberty for the Country Linen-Drapers, Shoo-makers, Hard-ware-men, and the sellers of Wood-Vessels, Wicker-Baskets, Wanded-Chairs, Flakes, etc."

After the market was over, it was customary to take the goods, if unsold, to the "Rodney," or some other inn, and leave them in a small room upstairs, or deposit them in the cellar, and on the following market day the clothiers went by four or five o'clock in the morning, to find the goods where they had left them; if they had gone later, there would have been a difficulty in finding them, as the whole stock would have been squandered about the place.

Strange stories are told of the deceptions practised by some of these old Yorkshire clothiers, in making and preparing cloths, and some of the latter got an ill name, which is perpetuated to this day, in regard to the manufacture of Morley union cloths, though for somewhat different reasons to those which brought upon the "maister clothiers" of Thoresby's time the indignation of the merchants. Various Acts of Parliament were made to "regulate the manufacture" of woollen cloths. Complaints were also rife as to the exorbitant lengths of the goods, and Thoresby tells us that—

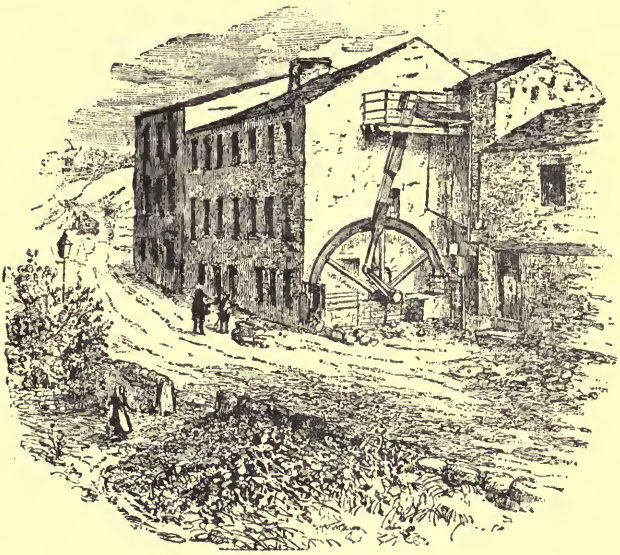
"In 1583, a pair of Tenters, was but 26 or 28 yards long, whereas now (1710) to the great oppression of both Man and Beast in Carriage, etc., Cloths are above 60 yards long."

In 1790 an event of an important character took place in connection with the development of the Morley trade. A member of the family of Webster, an enterprising gentleman, prevailed upon Earl Dartmouth, in that year, to erect a factory, to be wrought by a steam engine, and Crank Mill was built, and was the first mill erected in the neighbourhood. Previous to that date the hills and valleys of Morley were innocent of those large buildings and tall chimneys which now meet the eye in all directions, telling us their tale of busy labour and ceaseless production.

The steam engine was brought into requisition at the Crank Mill, and as its capabilities considerably exceeded either the horse-gin or water-wheel, it caused, at that time, as great a sensation in the village as it did a few years ago to the stranger who, coming from Leeds by rail, was arrested by its appearance at the outside of the mill, in much the same primitive form as when put up nearly a century ago. But we must bear in mind that this was erected almost immediately after the genius of Watt had rendered steam applicable to manufacturing purposes. The dimensions of Crank Mill were large for the time; it contained three or four billies, having twenty-four spindles each, with scribblers and

carders to correspond. In a few years after Crank Mill was built, Rods Mill was erected; and Scatcherd writing of this period condemns, in the following severe language, the factory system:—

"If one could wonder at anything now-a-days, it would be that such establishments have not long since been a subject of legislative interference. One thing is certain, that they are polluting our youth, who, huddled together, males and females, in these pest houses—the factories—are exposed to the contagion of bad example, and immoral intercourse; and we find the boy, receiving his weekly wages, is now a man at about sixteen years of age, perfectly aware of his independence, and, of course, under no sort of control."

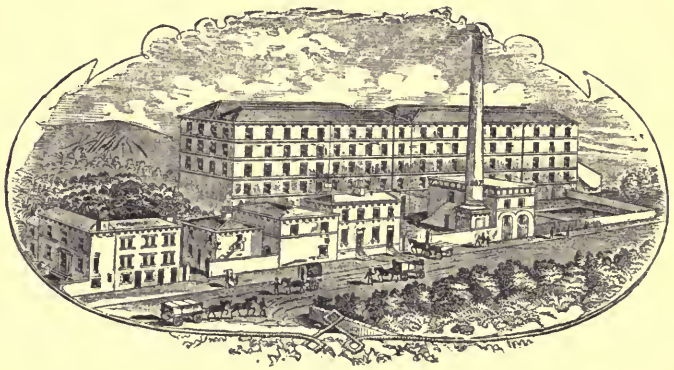


Crank Mill.

Doubtless there was some truth in these strictures, for some of the old mills are not pleasant places to work in even now. Low rooms so crowded with machinery as to prevent cleanliness, and with an overheated atmosphere redolent of grease, can scarcely be the most healthy places in which to labour. When we remember besides, that, at the time of which we write, there was no factory inspector, that the machinery was unfenced, and that the ordinary time of work was fifteen hours per day, and extended not unfrequently through the night, we may reasonably admit the charge of unhealthiness. As to the immorality of the employment, we are not so certain that the charge was justifiable, inasmuch as it seems to have been solely made on the

theoretical deduction, that where a large number of both sexes were thrown together, immorality must of necessity exist.

In order to give the reader an opportunity of judging as to the progress made, not only in the machinery but in the buildings used for manufacturing purposes, we subjoin a view of Albert Mills, recently erected. These extensive premises are the property of Messieurs A. Barrowclough and Co., [William Smith,] and employ upwards of two hundred workpeople. The main building is a substantial stone structure, ninety yards long by eighteen yards wide; in the centre of the building is the engine house, containing a forty-horse power condensing beam engine. Within the mill, all the varied processess of cloth manufacture, with the exception of dyeing, are carried on, and the machinery is able to turn out twelve thousand yards of cloth, weekly.



Albert Mills.

The introduction of cotton warp, about the year 1838, by Mr. Joseph Hodgshon, may be said to form the turning point in the history of the trade of the town, for the manufactures of Morley have risen since then to a marvellous degree of importance and prosperity. Not that the progress has been uninterrupted, or that it has all been one even course of profitable trade, for Morley has seen its panics, and felt the distress consequent thereon. In 1837 the operatives in the village almost reached the starvation point; for nearly all the manufacturers were at a stand. Having been engaged for a considerable time in producing goods for the American market, the latter became glutted, and the goods when they reached the other side of the Atlantic were in many cases detained until they were comparatively valueless. This kept the money of the employers fast, and the consequence was, that they could do

little to relieve the distress around them: numbers of the operatives left home and went into the agricultural districts a begging.

The Plug Riots of 1842, in which Morley participated, were caused by an attempt on the part of the operatives to provoke a general uprising of their class, for the purpose of compelling the Government to yield to force what it seemed unwilling to concede to milder measures. It was "an attempt on the part of the Chartists to stop all work until Parliament should concede the doctrine of universal suffrage in the election of the House of Commons." Bands of men from neighbouring towns made their way to Morley, where being joined by some disaffected townsmen, they entered one or two mills which were running, and stopped the machinery by knocking out the boiler plugs, thus allowing the water and steam to escape. Some of the Morley rioters were sentenced to long terms of imprisonment in York Castle for the part they took in this rising.

The years 1847 and 1857 witnessed further panics in the cloth trade. These in a great measure took their rise in the United States of America; the mercantile and manufacturing classes suffered severely; for many months in each of these years there was a paralysis of business in this and the neighbouring towns. For the sake of the operatives, whose condition was most painful, we trust that we have seen the last of these drawbacks to the well-being of our villagers.

In 1851, Morley had only six mills engaged in the manufacture of cloth; now it has twenty-six, and two thousand looms, confined almost exclusively to the production of union cloths, which find a market in every part of the world, and have also a large home consumption.

"To every clime his labours stalk.
* * * * *
From pole to pole they hawk the work
Made by this English wight."—
SONGS OF THE WILSONS—*The Weaver.*

In the various International and other Exhibitions, the productions of the Morley looms have elicited general admiration, and the following manufacturers have been awarded medals for the superiority of their productions:—

London,	1862.	Messrs. Thomas Daniel Dixon and A. Scott and Son.
Wakefield,	1865.	Messrs. A. Scott and Son, William Smith, jun., D. Hinchcliff, Dixon, Nicholls, and Co., and J. and E. Stockwell.
Paris,	1867.	Messrs. William Smith, jun., A. Scott and Son, and Dixon, Nicholls, and Co.
Vienna,	1873.	Messrs. William Smith, jun., William King, and J. Webster and Son.
Leeds,	1875.	Messrs. Joseph Webster and Son.

The present position of the Union cloth manufacture in Morley will be best gathered from the accompanying table, showing, as it does, the capabilities of each mill in the town:—

Name of Mill.	Owner or Occupier.	Horse Power	Carders.	Spindles.	Looms	Milling Mchns	Rag Mchns	Gigs.
Albert	A. Barrowclough & Co.	60	9	3840	120	11	3	6
Albion	John Mitchell	35	7	2724	62	12	1	—
Britannia	James Ross	35	10	4292	124	10	2	8
Cobden	Jas. Sharp	10	3	1200	30	—	—	—
Crank	Charles Hirst & Bro.	15	—	—	—	—	—	8
Daisy Hill	David Hartley	25	3	1320	20	—	2	—
Fountain Street	John Driver	20	5	2280	58	7	1	—
Finishing	Cloth Finishing Co.	25	—	—	—	—	—	28
Gillroyd	Gillroyd Mill Co.	110	22	8992	290	25	4	—
Hembrigg	Stockwell and Barron	25	8	3384	104	9	2	—
Hollow Top	Watson and Holton	6	—	—	47	—	—	—
Low Moor	S. Dixon and Son	25	3	1368	48	5	1	—
Prospect	Isaac Bradley	16	5	2064	56	—	—	—
Peel	W. and E. Jackson	50	14	5076	146	11	—	—
Peel Street	J. and S. Rayner	17	3	1296	36	—	2	—
Prospect	Josiah Rhodes	40	9	3676	111	11	3	8
Providence	S. and J. Schofield	20	4	1296	45	5	—	—
Perseverance	A. Marshall and Son	25	4	1908	53	5	—	4
Perseverance	W. Ramsden	32	5	3104	68	9	1	0
Quarry	D. Scholes	16	3	1020	32	4	—	—
Queen's	J. Stanhope and Son	35	11	3474	113	12	2	10
Rods	Watson and Holton	40	9	4447	81	11	—	—
Springfield	Hudson, Sykes, and Co.	35	10	3560	140	9	2	—
Spout Well	John Greenwood	15	—	—	—	—	3	—
Valley	Valley Mills Co.	40	11	4200	105	13	—	—
Victoria	S. Binks	25	6	2496	78	5	1	—
Wellington	J. Webster and Son	25	4	1208	33	6	—	—
	Totals ...	822	168	68225	2000	180	30	72

Many of the mills in the above list are occupied under a plurality of tenure, the various occupiers having just risen to the dignity of employers of labour, and making up by their personal work and supervision, for smallness of capital and other disadvantages; and in course of time, if things go well with them, they will build for themselves, and leave their present temporary holdings to the next aspirants for mastership. In many of the above-named mills, light, cleanliness, and comfort are prominent features; the rooms are lofty and well ventilated, and are carefully lime-washed.

A stranger visiting the Morley mills would not discern anything approaching an unhealthy appearance amongst the operatives. The manufacture is not injurious to health, as the registrar's returns of the

mortality of the town will compare favourably with other districts; and it is not uncommon to find, that in the weaving sheds, occupied by female workers, cheerful hilarity is the rule, and the noise of the machinery is often drowned by the singing of a favourite hymn or popular melody. Such is the popularity of factory employment in Morley, that domestic service has to be performed by strangers, and good servants are both scarce and costly.

The order of the trade of Morley seems to have been, first, the domestic woollen manufacture; next, the making of wool goods, known as "German twills," for the German market; afterwards the production of haberdashery cloths, which for a long time gave the name of "dashers" to the makers. These latter cloths were made principally for the American market, and were very much similar to the cloths now made, except in being made with woollen instead of cotton warp. A few superfine cloths were also made about that time; then followed the present manufacture of union cloths. To the industry, prudently conducted enterprise, and perseverance of the few manufacturers who, under no ordinary difficulties, prosecuted this last manufacture, are the working population of Morley at this day indebted for the enjoyment of comforts unknown to their forefathers. Verily, if he who makes "two blades of grass grow where only one grew before," is to be esteemed as a benefactor to his country, we may well regard with admiration and praise the men who have made twelve thousand people happy, where formerly there were scarcely as many hundreds, who dragged on a miserable, half-civilised kind of life, with few or any of the comforts which may now be found in almost every house in the town.

In 1869 a Chamber of Commerce was established, which has rendered important services to the town and trade of the district, but we are sorry to learn that the Chamber does not receive that encouragement which its importance deserves. The number of members at present is forty-two; the office of president is held by Joshua Asquith, Esq., wool merchant; and the secretary is Mr. Lewis Dransfield.

In 1872 the manufacturers, feeling themselves aggrieved by the exorbitant premiums for insurance of woollen mills, charged by the various insurance offices, formed a local company under the title of the "Morley Mutual Fire Insurance Company, Limited." The services of an inspector of fire risks were obtained, and a steam fire-engine purchased at a cost of eight hundred pounds. The chairman of the company is Councillor Webster, of Gildersome, and Mr. W. Smith is secretary.

Having traced the rise and progress of the staple trade of the town, from the earliest period to the present time, we shall now describe the

processes of manufacture, ancient and modern, from the selection of the raw material, to the finished piece of cloth. The processes are:—

1. Selection and Sorting of the Wool.
2. Scouring the Wool to remove the grease and dirt.
3. Rags, Shoddy, and Mungo—cleaning and grinding.
4. Willeying, for rough-cleaning the various materials.
5. Sprinkling with Oil, to facilitate the working.
6. Teasing, with the Teaser, to mix or blend the materials.
7. Scribbling, Carding, and Condensing.
8. Spinning, by means of the Self-acting Mule.
9. Dressing or Beaming of Cotton Warp.
10. Weaving, at the Power Loom.
11. Burling, to pick out dirt and irregularities in Weaving.
12. Milling, or Fulling with soap.
13. Raising the nap or face of the Cloth with Teazles.
14. Cutting or shearing off the nap.
15. Boiling, to give the cloth a permanent face.
16. Dyeing the cloth.
17. Drying and Tentering, to keep out the width.
18. Pressing in hydraulic presses with heat.

In describing the above processes, we shall notice the various improvements which have, from time to time, been made in the machinery by which these processes are carried on; and also endeavour to give, by means of the numerous illustrations accompanying the text, some idea to the uninitiated of the various complex and ingenious contrivances by means of which clothing for the masses is produced. To any who may wish for a better acquaintance with the processes of manufacture, we would recommend a visit to one of our mills, where much may be seen, both to please and to instruct.

1. Selection and Sorting of Wool.—This article, though absolutely necessary, does not enter so largely into the union manufacture as it does into other branches of the woollen trade. German wool was, at one time, the only kind used here, but it has been superseded by the Australian wools, which are better adapted for the Morley trade, possessing, as they do, superior felting properties; that is, when subjected to pressure and warm moisture, in the milling process, the fibres of the wool interlock with the fibres of the other materials, and the whole form a compact material, or substance, not easily separable.

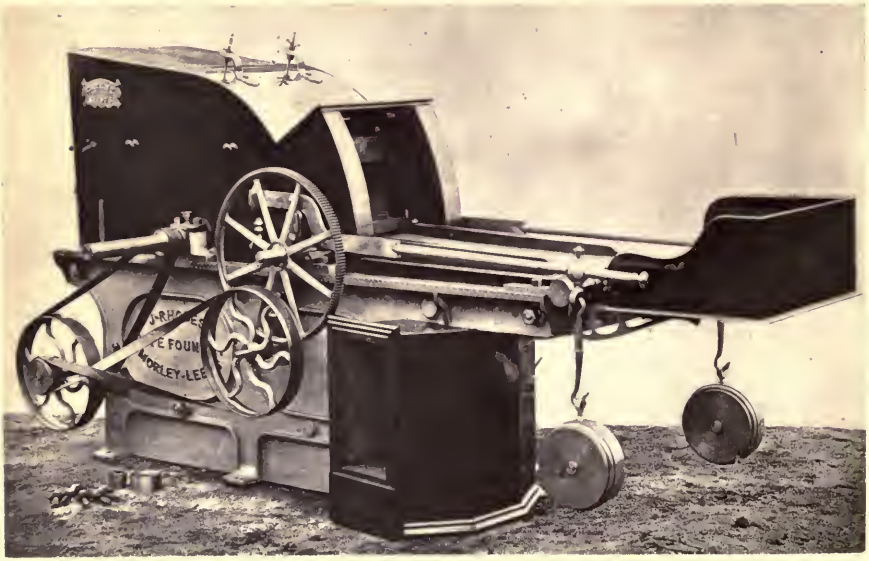
Wool is received by the manufacturers in the state of firmly-rolled single fleeces, tied up with twine, except in cases where the wool has been scoured or hand-washed before leaving Australia. In either case,

the wool has been packed in bales (weighing from two to five hundredweights each), by means of hydraulic pressure. It is loaded with natural grease, and holds entangled in its fibres much foreign matter—such as earth, stones, seeds, bits of stick, and other substances with which the sheep had come in contact. In the days when sorting the wool was more a necessity than it is at present, this work was performed by a workman called a "sorter," who stood in front of a table, or "hurl," made of open wirework, on which he unrolled and spread out each fleece by itself. He then proceeded to detach from the bulk those portions which yielded wool of an inferior quality, and put them into separate baskets; whilst this process went on, the interstices in the wire table allowed small stones, and loose coarse dirt of any kind, to pass through on to the floor below. Many Colonial wools are filled with "burrs" of extraordinary tenacity, and before they can be used, they have to be freed from these, by means of the "burring machine," by which the "burrs" are separated from the fibres.

The Colonials wools are, in most cases, obtained from the brokers in London, who hold periodical sales by auction five times in the course of the year. The present value of the wools used in Morley ranges from 1s. 6d. to 3s. per lb. for scoured Port Philips and Sydneys, or about treble the price of the two vegetable substances used in the cotton and linen manufactures. The points which guide the manufacturer in the selection of wool are, fineness, strength, freedom from burrs, moits, kemps or white hairs (impervious to the dye), and dust. As the sorting process, except in very special cases, is not carried on in Morley, it is necessary that the wool, when bought, should be, as much as possible, uniform in quality. As a rule the wool, when received in bales from London, is at once subjected to the scouring process.

2. Wool Scouring.—Alkali is the principal ingredient used in this process, which has for its object the cleansing of the wool from the grease with which it is naturally impregnated. The wool scouring machine was brought into use at Morley about the year 1826, and was of the most simple character, consisting of an iron pan, about five feet in diameter, and four feet in depth, into which the wool was placed, along with scouring liquor or ley. Having been agitated and allowed to remain some time, it was, by means of a three-pronged wooden fork, transferred to a feed brat, which passed it to the two squeezing rollers, and thence into a bag or sheet placed for its reception. This mode of scouring is still all but universal here, though great improvements upon hand-scouring have been made by a patent wool-scouring machine, introduced in 1853. This excellent machine consists of a long trough


MORLEY-LEEDS


MORLEY-LEE

containing alkaline lye, in which four rakes are made to "pass or drag the wool automatically from the continual in-feed of wool until it reaches a patent slide-lifter, which transfers it in regular quantities, according to the feed, to the squeezing rollers." These rollers express the surplus liquor, and the wool is then thoroughly washed in water as pure and soft as possible. The apparently simple operation of drying the wool requires careful attention, because if either too much or too suddenly heated, it becomes harsh and brittle. A very efficient plan is to spread the wool on galvanised wire-work, and then blow either hot or cold air through it by means of a blast-fan. This dissipates the moisture while it retains the natural softness of the fibre. The first of these machines in Yorkshire was worked at Saltaire.

After the wool is scoured by the hand process it is taken to the drying room, over the boilers, which supply steam for the mill, and the wool is spread over a floor consisting of perforated iron plates. When the wool is perfectly dry it is taken up and weighed; thence transferred to the "willey room," where it joins company with many other kinds of material, all of which are required to produce the multifarious descriptions of union cloths for which Morley has become famous.

First and foremost amongst these auxiliaries is Mungo, or ground "tailors' clippings;" Fud, the waste obtained from mills, in which all wool cloths are manufactured, and is the refuse from the scribbling machines; Willey-locks, the small fine locks that fall through the grates in the process of willeying; German flocks, the waste in the finishing of fine German cloths; Nippings, the refuse of the spinning mules; all these and some others of less importance enter into the manufacture of Union cloths.

3. Rag Cleaning and Grinding.—Of the use of woollen rags, new and old, in the union manufacture, much has been said, both of a disparaging and of a complimentary nature. Our own opinion is, that this manufacture has created a source of national wealth, by utilising materials which were previously thrown away; employs an enormous amount of capital, and supplies both home and foreign markets with cloth in every respect suitable to meet the requirements of the million.

As to the origin of "mungo," the principal ingredient in the Morley manufacture, we have definite information. The discovery of this article of commerce was made by George Parr, of Howley Mill, in Morley. On seeing some old clothes being torn up by rag machines, for the purpose of being used as flocks, the idea occurred to him that the material was capable of being used for more important purposes. He determined to purchase a quantity and have it manufactured into

cloth. Having bought the material, he persuaded Mr. John Watson, manufacturer, of Hungerhill, Morley, to try its properties, and the trial proved the possibility of its being ultimately utilised. The cloth was, however, spoiled by the presence of cotton, from the seams of the garments, but this was remedied by the employment of women to sort and seam the rags previous to their being ground. The experiment was renewed and with perfect success. This occurred about the year 1834, and it is noteworthy that the article derives its name from two vernacular words which, translated into English, mean "must go." It originated from a remark made by Saml. Parr, brother of the discoverer, who, on being unable to persuade a manufacturer to buy some of the material, wrapped up his samples, with the remark that, it *mun go*, meaning that it must go.

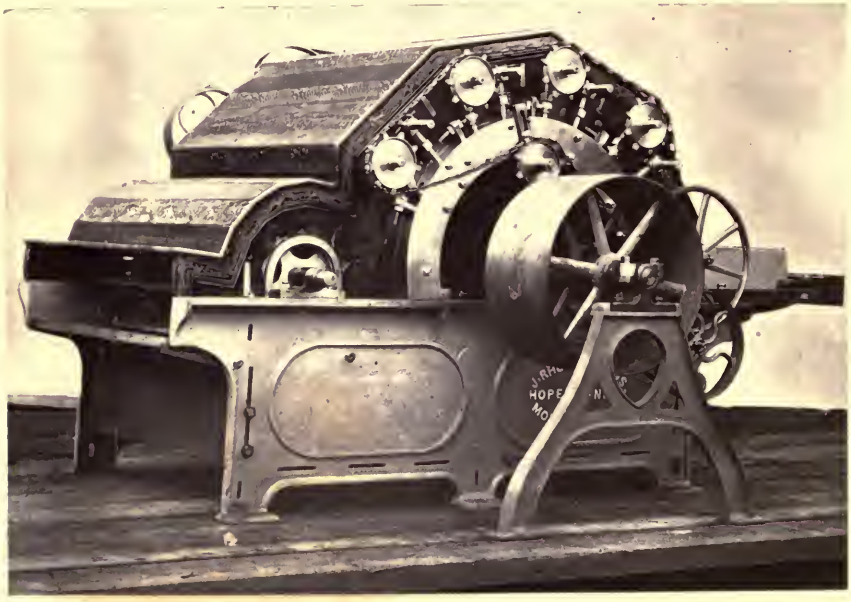
After the rags have been received from the rag merchant, who has sorted them into various qualities, they are subjected to a process of cleaning, by means of the "rag-shaker," a machine intended to free the rags from dust. When the rags are sufficiently cleaned, they are spread in layers upon the floor of the grinding room, and upon each layer is sprinkled a quantity of olive or galipoli oil, to facilitate the grinding process and lessen the friction. The merit of introducing the rag machine into Yorkshire must be awarded to Brighouse, though soon after that time two of these machines were in operation in Scotchman Lane, Morley, near to Howley Mill. These were propelled by a water wheel, though it had been elsewhere attempted to work them by manual labour, a feat altogether impossible, on account of the force required.

The rag machine of 1820 was very different to the rag machine of 1876, for the swift, or revolving cylinder, set with iron-toothed plates, ground the rags at two points, viz., at the corresponding level of its ascending and descending revolution, or, to speak less technically, on both sides of the swift. The speed of the machine when working was much slower than at present, and the waste, from all the rags not being torn sufficiently, was considerable.

The rag machine at present consists of a swift or cylinder, containing some fourteen thousand teeth, revolving at the rate of seven hundred revolutions per minute, and would travel, if running over the ground in a straight line, nearly one hundred miles per hour; it is, in fact, this rapid revolution which is the cause of its effectiveness. The rags are placed on a travelling "server" which carries them to the swift, when the machine seizes them and tears them at one point only, viz., at the centre of the ascending motion, or at the front of the swift. The rags are now suddenly transformed into fibrous wool, which is used, along



3. SWIFT WILLEY.



Woodburytype.

4. TEASER.

with other materials, to produce a cheap cloth with a fine surface and of moderate strength.

At the present time there are thirty rag machines in the town, each producing twenty packs of rag-wool or mungo per week; allowing two weeks per year for holidays and repairs, the annual production will amount to the grand total of 7,200,000 pounds weight.

In addition to this quantity of home-made mungo, an equal amount in weight of mungo, "imported" from neighbouring towns and the Continent of Europe, principally from Germany, is used. The qualities of the mungoes sent to England from the last-named country are much superior to those of home production, and are evidently the result of careful supervision in the sorting and subsequent processes.

One result of the use of mungo in Morley manufactures is, that it cheapens cloth, and enables thousands, nay millions, to have a woollen garment who might otherwise be unable to procure one. It is, so far, a legitimate application of a waste fabric to useful industrial purposes, and the Union manufacture is now to be classed amongst the great industries of the nation.

WILLEYING.—Fifty years ago the "teazer" only was in use for opening the wool and mixing or "blending" the material together. About the year 1825, the "shake-willey," a stronger and coarser-toothed machine, was introduced, to open and disentangle the locks of wool and other materials, whilst at the same time ridding them of sand, dust, seeds, and other impurities. The willey consists of an open cylinder or drum, with ten or twelve ribs, on each of which is a row of spikes. Three rollers, each with ten rows of similar spikes, are placed over the drum, so that when the machine is in motion, the spikes on the roller pass through the spaces between those on the drum. By this arrangement the wool is opened, and the impurities fall through the wire grating beneath.

The time has now arrived when it is necessary to decide upon the proportions of the various materials which are intended to form the "blend," and having laid them upon the floor of the willey house, proceed with the operation of mixing together. As the wool is mixed with the other materials, it is plentifully sprinkled with oil, which renders the fibres soft, flexible, and better fitted for later operations.

5. SPRINKLING WITH OIL.—This is a most necessary operation, in order that subsequent processes may be accomplished satisfactorily. The oil is sprinkled on the wool by means of a tin vessel, having a wide spout with numerous small holes, emitting a continuous spray. Galipoli, olive, and "Price's Patent" are the oils chiefly used in this district,

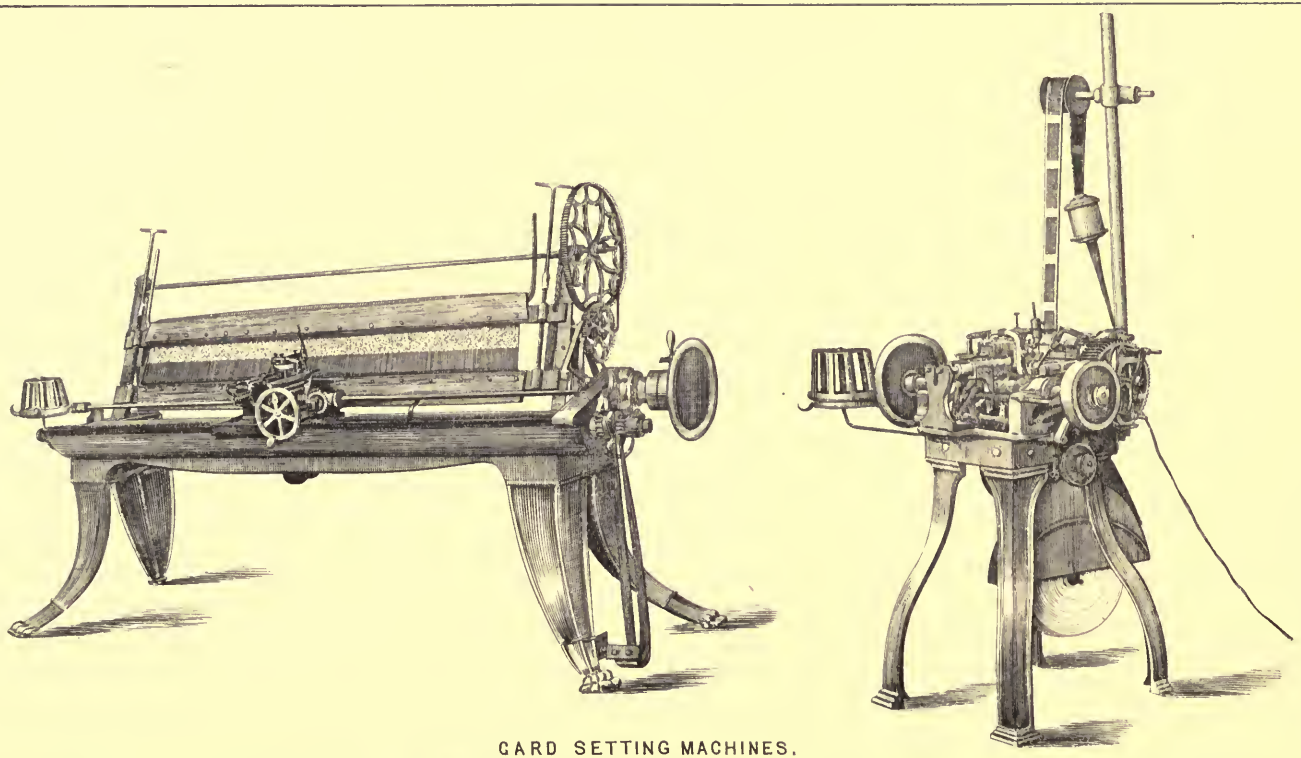
though substitutes for oil have been repeatedly tried, but with little success.

As the blending and oiling proceeds, we may remark that, forty years ago, the weavers and spinners were called from their own work to assist in this operation, and with the exception of an allowance of beer, received no remuneration, but blending is now done by persons appointed solely for the purpose. The materials having been mixed, they are next passed through the teaser.

6. TEASING.—By means of the "teaser" the matted portions of the materials, which have not been subjected to the process of willeying, are torn open and separated into small tufts. The machine consists of one large and a number of small cylinders, studded over with many thousands of iron teeth, and performing from 1,000 to 2,000 revolutions per minute; they tease the materials as they revolve, and throw them out in light and airy flakes.

7. SCRIBBLING, CARDING, AND CONDENSING.—These are the most important operations in the manufacture of cloth, because the quality of the yarn depends on the manner in which they are executed, and it is not easy to remedy any defects in these processes in the subsequent stages. The scribbler is a formidable looking machine, thirty to forty feet in length, and consists of three or four large cylinders, known as "swifts," each surrounded by a number of small rollers, called "workers, fancies, and strippers." There is also a "doffing" cylinder and one or two others. All these are covered with cards formed of wire, the points of which on the "swifts" and "strippers," etc., incline in opposite directions, so as to card the wool by opening, mixing, and blending the fibres until they reach the "feed" of the carder in one thin continuous sheet.

We shall now say something respecting the cards which cover the cylinders, etc., of both scribbling and carding engines. Cards, for the preparation of all fibrous substances, have been in use from time immemorial; indeed, ever since we have any traces of civilisation. The following description of cards and cardmaking cannot fail to prove interesting:—"A card, such as was used in the early stages of manufacture, was more like a large brush, and this brush was composed of fine wire bristles, which leaned at a given angle instead of being straight up. Two such brushes or cards were used together by the operator, having one in each hand; tufts of wool were placed on them, and by repeatedly stroking one brush against the other, the tufts of wool were straightened and lay amongst the wire bristles, which then only required to be taken carefully away from the card without



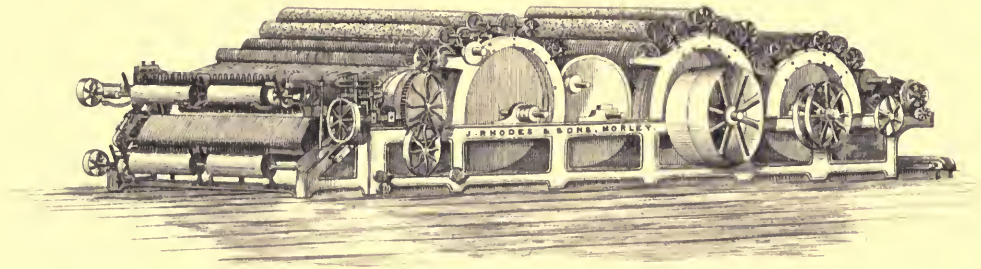
CARD SETTING MACHINES.

disturbing the smoothness of the wool. These straightened tufts were called 'cardings.' After being prepared in this manner, the carding was taken and spun by hand. This primitive mode of manufacture gave employment to a large portion of our agricultural population when not required upon the land. We now come to the card as since introduced, first noticing its preparation by hand. The mode of procedure was to prepare a sheet of leather, 18in. or 20in. long and 4in. broad, which was ruled with lines at regular intervals, and pierced with a two-bladed pricker until the sheet was full of little holes. The wire was next cut with a pair of shears into lengths of about an inch, bent by hand into the shape of a staple, and next bent again or hooked to form a card-tooth. These teeth were then taken singly and put into the holes of the leather, and when the sheet was filled with teeth it was nailed on to a board with a handle, and was ready for use. During this early period the manufacture of cards was on a very limited scale in proportion to the present. As will be seen, three operations were required to make the tooth alone, besides the pricking of the holes in the leather and inserting the wire teeth one by one. All these operations are now performed by machines of the most ingenious and beautiful mechanism, and by their assistance one man can now produce more work than one thousand could by hand labour. It may be interesting to know how such an important change has been accomplished. About fifty years ago a machine was invented which took the wire from the hank and cut off the desired length, doubled the staple, made the crook or bend at one operation, and produced about one hundred teeth per minute. One man would superintend twenty such machines, thus making an important saving in point of labour; but at the same time no progress had been made in putting (or, what is called by the trade, setting) the card teeth into the leather sheet, this having been done by hand. An experienced hand could set 1800 teeth per hour. As far back as 1811 letters patent were taken out for a machine for setting cards; again in 1814 and 1824; but none could be brought into practical use until the late Mr. Dyer brought a machine from America and commenced successful operations in Manchester about forty years ago. Since that period hand setting has generally disappeared, and at present the trade has adopted this mode of machine setting. The best machine will set and make about 300 teeth per minute, or 18,000 per hour; and one man will superintend fifteen of such machines. This would give 270,000 per hour, or 150 times as much as when done by hand." We have, through the kindness of Messrs. S. Law and Sons, of Cleckheaton, the privilege to present our readers with representations of these beautiful card setting machines.

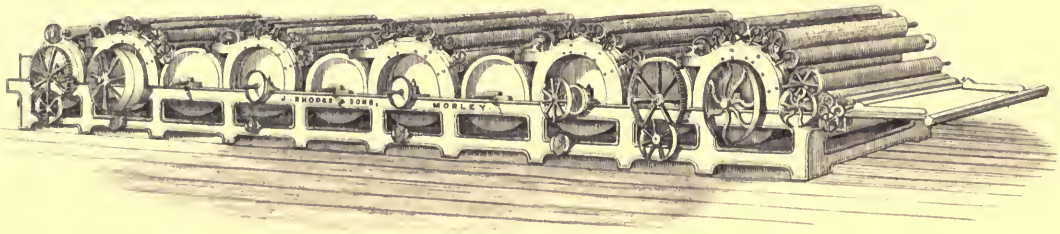
Without attempting to settle the disputed point as to who was the inventor of the carding machine, we must award to Arkwright the merit of effecting great improvements in the carding process. The father of the first Sir Robert Peel had attempted cylinder carding in Blackburn, about 1760, instead of handcombing, to straighten the fibres of cotton, but the difficulty of stripping the cylinders by hand caused its abandonment. Hargreaves, in 1773, brought out the crank and comb for stripping the wool from the cylinders in one continuous fleece. Two years later this contrivance was included in a patent by Arkwright, and Hargreaves lost the credit of the invention.

The carder, like the scribbler, is made up of a series of cylinders, each covered with the leather fabric, from which an infinite number of wire teeth project. When the delicate film leaves the scribbler, it drops on to a travelling apron, and whilst the latter is moving backwards and forwards, the wool is laid upon it in numerous thicknesses, and it is at the same time being wound upon a cylinder or bobbin, the width of the carder. This bobbin is then attached to the carder, and the wool is still further straightened by the time it has passed over the numerous swifts, fancies, and workers of the machine. In this process of feeding the carder, many improvements have been made. Twenty years ago, the feeding of both scribbler and carder was done by hand, and commenced by a sort of travelling platform, on which a weighed quantity of wool was evenly spread, to be carried by it under the first wheel. When the wool had passed over the scribbling machine, it was detached from the "doffer" or last cylinder by a sort of comb, and was diverted laterally through a smooth ring, which delivered it in a continuous rope. This was known as "Apperley's feed," and was a great improvement upon hand-feeding, inasmuch as it dispensed with the services of an attendant, and performed the work much better. Apperley's feed has, in a great measure, been superseded by the feed already described, which is known as "Blamires' Feed."

In the operations of scribbling and carding, it is absolutely necessary to keep the card-points well sharpened, otherwise it is impossible to obtain a satisfactory condensed thread. For this purpose an emery roller is occasionally geared upon the top of the swifts and doffer, and being carefully set, is brought to bear upon the wire. The swift and roller are then driven rapidly against each other until all the points are made level and sharp. To further keep the cards in good condition, a concave emery cloth is held gently to the wire at frequent intervals. To grind and sharpen the fancies and workers, it is usual to take them from the carder, and let them run for a short time against an emery roller in a grinding frame.



CARDER AND CONDENSER.



SCRIBBLING MACHINE.

Not only must the cards be sharp, but they must also be carefully adjusted or *set;* that is, those upon the fancies and workers must be perfectly parallel with those upon the swifts, and so close that they almost touch. This is done by means of screws, which raise or lower the workers and fancies, in a radial direction.

The carding engine has an important work to perform, for it has not only to disentangle every knot, but to lay all the fibres straight between the cards, and afterwards by means of the "doffer" to remove them in a continuous film of fibres, or a series of films. Each of these pass between the "rubbers" or endless bands of leather, running on small rollers, which "condense" them by a slightly lateral as well as forward motion. The wool is then gathered into a small compass by being made to go through a small groove, which by the motion of the small rollers of the condenser, is rubbed into a round, but as yet untwisted cord. The condensers in use at Morley give off as many as fifty of these round slivers, which as they leave the condenser, are collected on bobbins, into four sets of twelve each, the two outer ones being rejected as uneven and imperfect. The bobbins when full are removed and transferred to the spinning mule, a mechanical contrivance of an ingenious and beautiful kind.

8. SPINNING.—In Morley, two centuries ago, the distaff and spindle were in general use, and in almost every cottage home the maidens of the household might have been seen industriously spinning a single thread from the carded wool—hence they were designated spinsters, a title which unmarried adult females still retain. The work of the distaff was followed by women among our Anglo-Saxon ancestors of all ranks of life, from the king's daughter downwards. Spinning from a distaff is even now common all through Italy and Germany. Every now and then the opened graves of our female ancestors yield up the elaborately ornamented leaden whorls which were fastened at the lower end of their spindles to give them weight and steadiness. Representations of this, the most primitive spinning apparatus, are to be seen on



Distaff and Spindle.

the earliest Egyptian monuments, and the whorl at that time formed part of the mechanism.

The whorl was, however, much oftener made of stone, and was intended to act as a flywheel to the whirling spindle, and by its weight to assist in drawing out and twisting the thread which was rolled upon the spindle from time to time as it was made from the distaff. The latter was a staff with a notched head on which the carded wool was wound, and from which the spinner fed the spindle as required. The distaff having the wool loosely wound round its head, was stuck in the girdle of the spinner, and projected upwards under the left arm, so as to give ease to both hands in managing the thread.

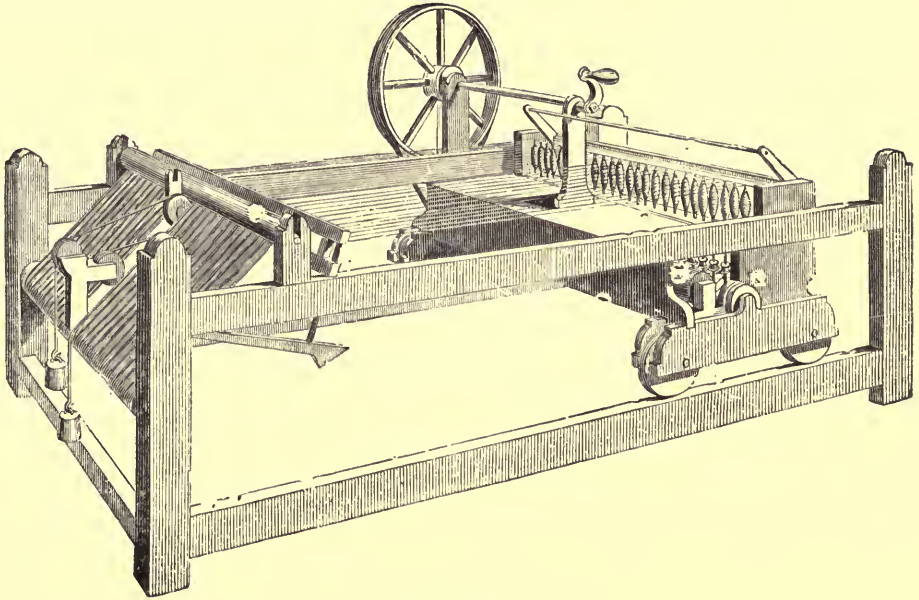


Whorl for the Spindle of the Distaff.

The distaff and spindle are still in use in many parts of the Continent, but in Morley it was early superseded by the spinning wheel, which, in its turn, has also become a thing of the past. In many parts of Scotland, fifty years ago, the distaff and spindle were in general use; and J. A. Smith, Esq., F.S.A.S., says that, "in 1857, when I was in Skye, I noticed an old woman busily engaged in spinning with the distaff and spindle, at the village of Advasear, Sleat." In 1530, an improvement upon this primitive mode of spinning was invented in Nuremberg, by which the spindle was set in a frame and made to revolve by a band, passing over a wheel driven by an impetus from the hand; this constituted the *spinning-wheel.* A local writer, speaking of the "good old times, says, "We can readily conceive that the monotonous whirr of the wheel would induce abstraction of thought; but we do not suppose that, in her most speculative moods, the dame would ever dream of the great future of the humble art in which she was engaged; however this may be, we feel a pleasure in taking a retrospective glance at thee and thy occupation, which we cannot but regard as links in the chain of causation, and the course of events." At that time, the manufacturer had to travel on horseback to purchase his raw material from the farmers, or to attend at Wakefield, which was the great wool market of this district. He had then to give the wool out to be spun, to be subsequently returned to

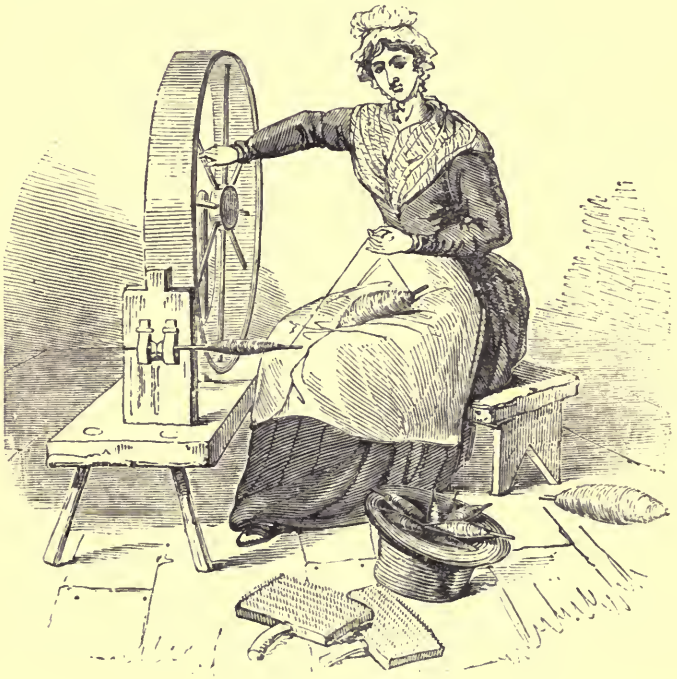


Spindle with its Stone Whorl in position.



Slubbing Billy.

him as yarn. The process of producing yarn, by means of the one spindle wheel, was the "slubbing" of that day. The dame twisted one end of a carding round the point of a spindle, to which a rotatory movement was imparted by her right hand, through turning the band wheel, whose rim was some three feet in diameter, whilst at the same time, holding the other end between the finger and thumb of the left hand, she rapidly drew out the slubbing horizontally by pacing back to the extent of her reach. After stopping until the necessary spiral twist



Jersey Spinning Wheel.

had been given to the soft thread (called a slubbing), she wound it on the spindle, and continued the process until the cop was large enough to be taken off. Generally this operation of drawing and twisting was repeated, whereby the slubbing was converted into a smaller, finer, and longer thread; and to this latter operation the term "spinning" was more properly applied.

By the introduction of the carding engine, the occupation of the spinster came to an end. The "Billy," which was at first driven by

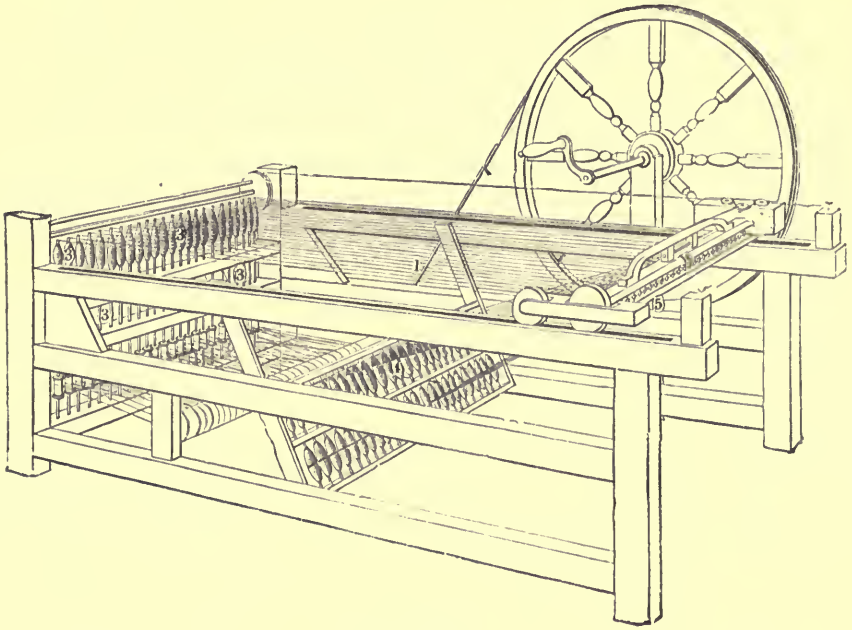
hand, consisted of twenty spindles, and greatly increased the power of production.

At one end of the "Billy" was a sloping board or inclined plane, on which the rolls or "cardings" of wool were laid side by side, by young boys or girls called "pieceners." By the action of the machine, these cardings were caught up, drawn in by means of a series of rollers, and elongated by a kind of spinning process so as to be reduced in thickness to a cord about a twelfth of an inch in diameter. Each cord, about a yard long, became lengthened to several yards. The pieceners, as the cards were drawn in, had to place new cardings on the sloping board, and to rub the ends sufficiently to enable them to cohere. This work was very arduous; the child had to watch each carding attentively, and twist another to the end of it; and woe betide him if he permitted a carding to slip through the rollers, for the "slubbers" of even thirty years ago used their "pieceners" with great severity.

At the right hand side of the machine was a wheeled carriage or frame, having a row of spindles upon it. By the turning of a handle and moving the carriage to and fro, the cardings were stretched into slubbings and wound upon spindles. Fifty years ago, the "pieceners" employed on these machines were children of seven, or even six years of age, and their hours of labour were from six a.m., or earlier, to eight or nine p.m., or later, at wages varying from 2s. to 3s. per week.

Shortly before the invention of the "billy" the "spinning jenny" was constructed, in 1763, by Thomas Highs, a reed maker at Leigh, and so named after his beloved and favourite daughter Jane. "This was the first step that led to the extension of the woollen and cotton trades throughout the civilised world; and however meritorious may have been the subsequent improvements, the sagacious mind that first made this wonderful discovery must be entitled to the praise of an original and powerful genius." In 1767 the spinning jenny was improved upon by James Hargreaves, of Blackburn. This inventor died in 1777, in obscurity, unrewarded, in Nottingham workhouse, having had his machinery destroyed, his patent invaded, and his abilities blighted. Hargreaves' jenny commenced with eight spindles; in 1770 it had sixteen spindles, and it gradually increased to sixty spindles. Arkwright followed closely upon the heels of Hargreaves, and produced the water frame, a great improvement upon the original jenny, and which superseded the latter, and left Hargreaves unrewarded for all his labours.

When jennies had been in use a short time, the number of spindles was increased; and an anecdote is related of one old man, not far from



Spinning Jenny.

Morley, who went to see a neighbour who had just obtained a new jenny of fifty spindles. On seeing the wonderful new apparatus, the old fellow exclaimed with astonishment, "E' gow, lad, hahivver duz ta see 'em all? I've nobbut twenty-four, and I let *five* on 'em lake" (stand).

We may here note that the manufacture of machinery used in the union trade, is extensively carried on within the township. Messrs. J. Rhodes and Son, of Hope Foundry, have acquired some note in the manufacture of rag grinding machines, scribblers, carders, and condensers, and the productions of this firm are in use in nearly every part of the kingdom, and are also well known and largely used on the Continent of Europe.

Richard Arkwright was born of humble parentage, at Preston, in Lancashire, 23rd December, 1732. He was the youngest of thirteen children, and his early education was very scanty. He was fifty years of age before he found leisure to study English grammar, and to acquire the art of writing —to each of which he devoted an hour each day. This, in some measure, gives a clue to his extraordinary character, showing the energy of his nature, and accounts for his wonderful and well-won success. Arkwright was brought up to the humble trade of a barber; quitting this business in 1760, he became a dealer in hair, and devoted his leisure to mechanics. He followed his experiments with so much devotion and enthusiasm that he lost the little money he had saved, and was reduced to great poverty; and to crown his misfortunes at this particular time, his wife, one day in a moment of sudden anger and wrath at his wasting his time over his profitless inventions, burnt his wooden model of his spinning wheel, and destroyed all the other models upon which he had expended so much labour, patience, and anxiety— "for which, however," says Carlyle, "he decisively, as thou wilt rejoice to understand, packed her out of doors." But, nothing daunted, Arkwright went to work again, and finally triumphed in the perfection of the "spinning jenny," which ultimately enriched him.



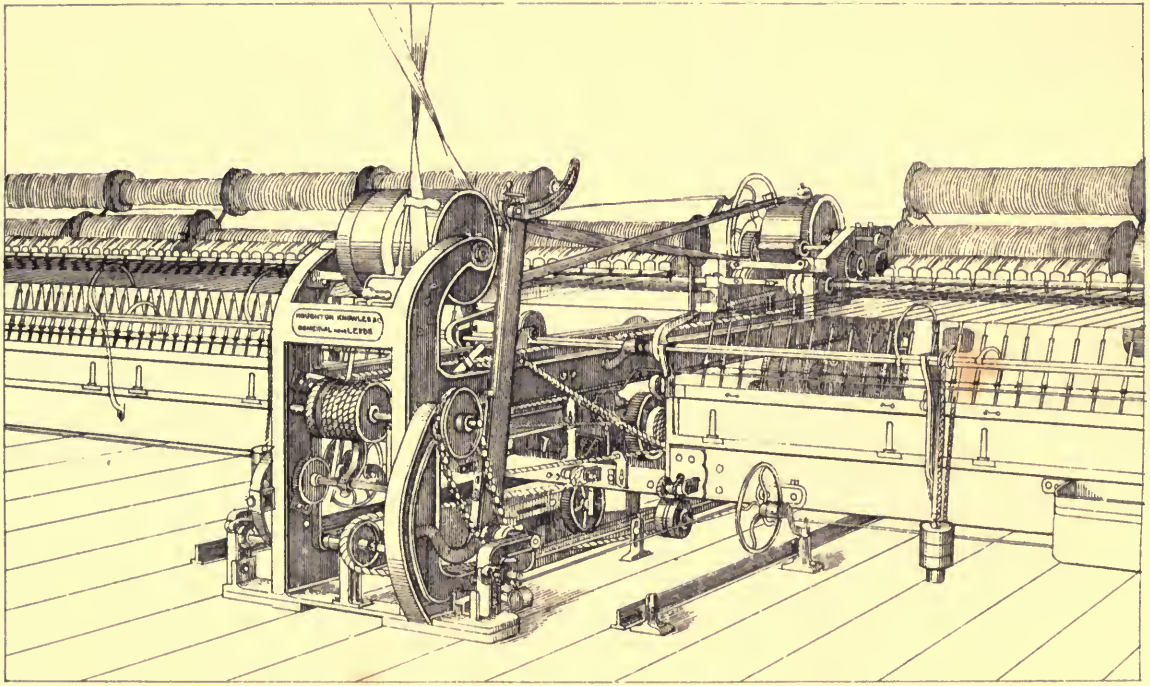
Richard Arkwright.

In 1779 the inventions of Hargreaves and Arkwright were supplanted by the "mule" produced by Samuel Crompton, of Hall-i-th'-Wood, near Bolton. This invention was regarded as of great value, and Parliament granted the sum of £5,000 to Crompton as a reward for his services to the country. More than sixty years elapsed from the invention of the mule to its introduction in Morley; a singular fact, considering its wonderful adaptability for the woollen manufacture. The mule has undergone many improvements in order to make it suitable for the spinning of woollen manufactures or yarns, the latter sometimes of a tender or brittle nature. The mules, by which the carded and condensed wool is twisted, or spun into yarn, consist of a stationary portion, to which feeding cylinders taken from the condenser are attached, and a travelling portion, which runs to and fro upon wheels, over rails fixed to the floor, and carries the vertical bobbins on which the yarn is wound. These bobbins are of a suitable size and shape to be placed in a shuttle, where their threads form the woof of the fabric. The travelling recedes from the stationary portion for about six feet, and during the first half of this journey the feeding cylinders revolve and give out their rope of condensed wool. They then stop; so that in the second half of the journey the rope is stretched to twice its former length. As the travelling portion goes back the stretched rope is twisted, and is wound upon the bobbin to which it belongs. Each set of mules has an attendant and several "piecceners," who walk to and fro with the traveller, and whose chief business it is to piece any threads that may be broken.



Samuel Crompton.

9. BEAMING OF WARP.—With the introduction of cotton warps, in 1838, by Mr. J. Hodgshon, the occupation of "woollen warper" disappeared, and as the cotton warps are prepared (except in one instance), in other towns than Morley, we pass over the various



SELF-ACTING SPINNING MULE.

processes of the cotton manufacture, and merely note that the warps are delivered ready for beaming to the manufacturer.

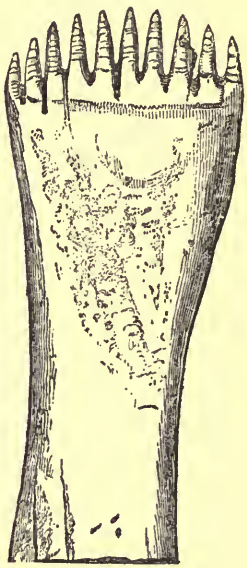
Beaming is the process of putting the warp on the weaver's beam in a proper manner. Having ascertained the breadth of the web, the beamer, after passing two rods through the "lease," proceeds to draw the warp ends into a reed; two threads into each split of the reed. After this is done, the ends of warp are tied to the beam, and the winding-on is commenced. It requires great care on the part of the beamer to tie all the broken threads; and, in doing so, not to cross them, or much trouble will be caused to the weaver, who will have to stop frequently to take out the crossed yarn, and put it in its proper place. The warp being wound upon the beam, the next process is the actual weaving of the fabric.

In the days when woollen warps were only used, these had to undergo the process of sizing before being put into the loom. This was a domestic process, more important than agreeable. The size being melted to the proper consistence, the warp was immersed in it, subsequently wrung out, and afterwards carried into the open air to dry. The hill-sides, lanes, and fields in the town, on a fine day, presented a very different appearance to that which they assume at the present time. Standing upon one of the "seven hills," the spectator would see stretching along the edges of the highways and lanes, long wavy wreaths, of various colours, motionless in the still air, or blown about by the wind that found its way into the valley. These were the warps, stretched upon the "web-stretch," consisting of wooden stakes, inserted in the crevices of the fence walls in a horizontal position, and supported at the other end by upright stakes.

10. WEAVING.—This constitutes one of the principal features of the woollen manufacture, as it has done since the days of Moses, when, as we are told, "all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue and of purple, and of scarlet and of fine linen," and further, "Them hath he filled with wisdom of heart, to work all manner of work, of the engraver * * * and of the weaver, even of them that do any work, and of those that devise cunning work." Job says:—"My days are swifter than a weaver's shuttle, and are spent without hope." Other passages might be cited to show that the ancients understood and practiced the art of weaving. The Hindoos have been acquainted with weaving for thousands of years, and have, up to the present time, made little or no improvement in their looms; and yet with their rude machines they succeed in weaving fabrics which can scarcely be rivalled

by the Yorkshire looms, even with the aid of the most elaborate machinery.

Annexed is a representation of a long-handled comb, used, in all probability, in the earlier days of the weaver's art. The peculiar marks of wear upon the teeth are such as would be produced by its use as a reed or slay, and are scarcely likely to have been caused, as has been suggested, by its simple use as a toilet-comb. Many similar combs have been found in hut-circles in Scotland, and occasionally in England, with Roman remains. In the Philosophical Society's museum at York there are some very fine specimens, found in connection with Roman relics. It is not difficult to show that this comb was the characteristic implement of the ancient weaver's art, and was in use amongst the Egyptians, the Greeks, and the Romans, and in mediæval times in most of the countries of Europe. Rich, in the "Illustrated Companion to the Latin Dictionary," says under the word *pecten*:—"An instrument with teeth like a comb, employed by the ancient weavers for the same purpose as the reed, lay, or batten of our own time, viz., to run the threads of the web close together, by inserting its teeth between the threads of the warp, and pressing the comb up or down, according to the direction in which the web was intended to be driven."



Long-handled Comb.

In Donnegan's "Greek Lexicon" the following definition is given of one of these implements:—"A comb, *the comb of a loom*, a hand with the fingers outspread;" and in another part of the same book it is rendered as follows:—"A weaver's comb, an instrument used for fastening (compacting?) the threads in weaving."

In Smith's "Dictionary of Antiquities," (Lond. 1856), under the word *Tela* (a loom), there is a full description of the ancient methods of weaving in the upright loom. It consisted of two side posts connected by a cross bar at the top, under which was the beam on which the cloth was rolled as it was woven. From the beam the warp (*stamen*) hung down, and was kept hanging straight by weights (*pondera*), usually smooth stones or clay tied to the lower end.

The warp was decussated by straight wands thrust horizontally through it, the threads alternating on either side, so that by pulling

APPENDIX I.

"A Catalogue of the Names of such Persons wch. has Served the office of the Overseer of the Poor, in the Township of Morley."

1700 Samuel Clark
1701 William Roebuck
1702 Thomas Hemsworth
1703 William Benson
1704 Robert Ellis
1705 William Leathley
1706 John Ellis
1707 John Crooker
1708 Mr. John Dawson
1709 Joseph Asquith, sen.
1710 Jno. Reyner
1711 Thomas Burnell
1712 Thomas Asquith
1713 Nathaniel Slack
1714 William Sykes
1715 John Middlebrook
1716 Joseph Dixon
1717 William Lister
1718 Matthew Jefferson
1719 Theophilus Turner
1720 William Clark
1721 Joshua Reyner
1722 Samuel Ellis
1723 Jonathan Pease
1724 George Hepton
1725 William Westerman
1726 Benjamin Cromack
1727 Mr. Robt. Ray
1728 John Westerman
1729 William Athey
1730 John Ellis Cooper
1731 Isaac Crowther
1732 Joseph Hall
1733 John Ellis Smith
1734 William Revell
1735 Samuel Reyner
1736 John Brook, clothier
1737 Joseph Asquith
1738 Mr. Samuel Scatcherd
1739 Samuel Birtby
1740 Joseph Tolson
1741 Samuel Waring
1742 Benjamin Brook
1743 Robert Parke
1744 Nehemiah Westerman
1745 James Garnet
1746 Thomas Marshall
1747 Mr. William Lister
1748 William Banks
1749 Nathaniel Webster
1750 Robert Dixon
1751 Francis Moor
1752 John Milner
1753 John Handish
1754 Samuel Asquith
1755 Samuel Clark
1756 Thomas Hopkins
1757 James Halstead
1758 William Lumby
1759 John Crowther
1760 John Hemsworth
1761 Joseph Webster
1762 Isaac Brown
1763 Samuel Fozzard
1764 Samuel Webster the elder
1765 Samuel Webster the younger
1766 Richard Prince
1767 Samuel Crowther
1768 Thomas Crooker
1769 John Clark
1770 William Milner
1771 Samuel Hall
1772 William Cromack
1773 John Dixon, Scholecroft
1774 John Whitley
1775 John Asquith
1776 William Watson
1777 Micah Robinson
1778 Joseph Asquith
1779 William Fox
1780 William Harris
1781 John Wormald
1782 William Asquith
1783 Joseph Towlson
1784 John Webster and Thomas Dixon
1785 Henry Preston, Esq., and Mr. William Lister
1786 Samuel Clark and Thomas Roberts
1787 Isaac Smithies and John Lister

1788 John Hirst and Robert Dixon, jun.
1789 Thomas Middlebrook and John Crowther
1790 Samuel Ellis and Joseph Mitchell
1791 Samuel Ellis, hired by the Town
1792 Do. do.
1793 Do. do.
1794 John Wetherill and John Webster, glue maker
1795 Joseph Dixon, John Webster, and S. Ellis
1796 William Marshall and John Asquith
1797 Thomas Hemsworth and Robert Dixon
1798 Benjamin Clark and John Towlson
1799 Christopher Milner and John Barras
1800 Samuel Gaunt and Robert Ellis
1801 John Hollings and Samuel H. Whitley
1802 John Dixon and Joseph Dixon

The names of those who served the office from 1803 to 1838 are missing, the "Town's Minute Book" being lost. From 1839 the list of Overseers is as given below:—

1839 Samuel Asquith and Henry Hirst
1840 John Rayner and John Slack
1841 Joseph Webster and John Barron
1842 William Dixon and Joseph Dodgshun
1843 James Saville and William Theaker
1844 Joseph Dixon and Samuel Marshall
1845 Isaac Watson and Thomas Garnett
1846 John S. Perkin and John Jackson
1847 Abraham Tetley and John Senior
1848 David Binks and John Booth
1849 Henry Webster and Joseph Crowther
1850 Nathaniel Hartley and William Smith, senior
1851 James Nicholls and John Siddall
1852 Nathaniel Dixon and John Hardwick
1853 Samuel Webster and Joshua Hirst
1854 Benjamin Driver and Thomas Smith
1855 Thomas Smith and Joseph Wade
1856 William G. Scarth and Isaac Watson
1857 Elliott Hinchliffe and William G. Scarth
1858 Edward Jackson and Daniel Hinchcliff
1859 Edward Jackson and Thomas Scott
1860 William Scott and David Hirst
1861 William Scott and Samuel Scatcherd
1862 George Sykes and Humphrey Bradley
1863 George Sykes and Alexander Scott
1864 William Jackson and Thomas Daniel Dixon
1865 William Jackson and William Marshall
1866 John Dixon and Samuel Hirst, junior
1867 W. T. G. Hirst and Joseph Mortimer
1868 Joseph Mortimer and George Ward
1869 David Scholes and Joseph Mortimer
1870 Samuel Stockdale and David Scholes
1871 Samuel Stockdale and Samuel Tetley Hirst
1872 Samuel Tetley Hirst and Robert Barron
1873 Robert Barron and John Stanhope
1874 Thomas Marshall and Samuel Bedford
1875 Samuel Bedford and Samuel Stockdale
1876 Samuel Bedford and Samuel Stockdale

Other Catalogues follow in the "Town's Minute Book, 1749," of persons who served the offices of Churchwarden, Constable, Surveyors of the Highways and Collectors of Taxes, but as the same names are found in all these, we do not print them.

APPENDIX II.

A TRUE AND PERFECT INVENTORY OF ALL THE GOODS, CATTLE, CHATTELLS, and personal effects of Nathaniel Booth, late of Gildersome, in the county of York, viewed and apprised, this Twenty-seventh day of November, 1734, by us, John Marshall, William Hudson, and Sam[ll]. Crowther.

In Kitchen.	Two arm chairs and six bow-back'd do.	£01	00	00
	One easy chair and quishion (cushion)	00	02	00
	Thirteen pewther dishes	01	17	00
	One old warming pann	00	03	00
	Five chairs and four quishions	00	04	00
	Some beef hanging in the kitchen	01	10	00
	One dozen of pewther plates	00	06	00
In the Shop.	In white Wooll	12	00	06
	In Died Wooll	03	10	00
	Three milnd cloths	23	00	00
	One Loom and gears	02	00	00
	Scribbling boxes and Swinging Float	00	05	00
	Half of the sizing land...	02	10	00
	Half of a pair of Looms	00	05	00
In the Barn.	Barley in the mough	01	10	00
	Six days mowing of hay	05	00	00
	One mare, with two saddles	02	10	00
	Three cows	06	00	00
In a Library of	Books	06	06	00
	Debts owing to deceased for cloth	55	05	03
With numerous other items, making a total of... ...		£183	01	03

The liabilities were enumerated as follows:—

Debts owing for Wooll	060	16	06
In Rents for Land ffarmed	009	01	00
For Dieing Wares	013	02	01
And in borrowed money	020	00	00
Trustees in taking administration to expend, and for a mortuary	002	16	00
The whole is	105	15	07
Then the clear sum of the inventory is ...	£077	05	08

APPENDIX III.

In the "Domesday Book," published 1876, or, "A Return of Owners of Land of England and Wales, 1873," appear the names of the following Morley freeholders, who own one acre and upwards. The total number of owners of land of one acre and upwards in the West Riding is 17,417, the extent, 1,519,119a. 3r. 3p., and the gross estimated rental, £5,027,300 14s. Owners, having less than an acre in extent, 59,496, the extent, 13,226a. 1r. 5p., and the gross estimated rental, £3,172,538 18s. The Earl of Dartmouth, lord of the manor of Morley, owns in the West Riding, 14,724 acres, of the gross estimated rental of £26,539 9s. This includes his Morley land and property.

Name of Owner.	Situation.	Extent of Lands.			Gross Estimated Rental.		
					£	s.	d.
Binks, Samuel	Bank Street	3	0	3	451	10	0
Bradley, Emmanuel	High Street	2	3	4	89	8	0
Bradley, Brian	Bridge Street	1	1	20	231	6	0
Barrowclough, A. and Co.	Princess Street	2	2	5	620	3	0
Old Chapel, Trustees of	Commercial Street	3	2	28	37	2	0
Wesleyan, do.	Wesley Street	1	0	18	43	0	0
Driver, John	Fountain Street	2	0	20	310	12	0
Gas Company	Valley	1	0	30	1875	0	0
Gath, George	Daisy Hill	2	0	30	94	9	0
Gelder, H. Exors	Rooms Lane	1	0	2	120	17	0
Hainsworth, J. do.	Gelderd Road	1	2	37	10	0	0
Hirst Brothers	High Street	1	0	30	417	0	0
Jackson, William	Peel Mills	3	0	15	569	13	0
Local Board	Queen Street	4	0	10	417	6	0
Mallinson, J. J.	Cross Hall	15	2	7	379	0	0
Mill Co., Gillroyd	Gillroyd	5	1	5	1832	16	0
Mill Co., Valley	Valley	1	1	30	600	0	0
Mitchell John	Church Street	1	0	15	534	11	0
Mitchell, Matthew	Bruntcliffe	6	2	1	18	2	0
Hudson, Sykes, & Bousfield	Springfield	17	0	0	696	12	0
Rhodes, Josiah	Victoria Road	1	1	30	709	14	0
Rhodes, Joseph	Queen Street	1	0	6	343	10	0
Scatcherd, Mary	Do.	57	1	24	255	2	0
Scatcherd, Exors. of O.	Do.	2	2	13	4	10	0
Scatcherd, Norrison	Do.	83	1	11	433	15	0
Scatcherd, Samuel	Do.	73	2	38	239	19	0
Smith, Saml. Exors.	Bruntcliffe	1	1	12	45	15	0
Stanhope, John	Queen Street	1	0	15	641	16	0
Watson, Orlando	Queen Street	1	1	22	456	5	0
Watson, Thomas	Croft House	6	3	30	376	0	0
Webster, Joseph	The Hall	22	3	8	834	8	0
Wordsworth, William	Black Gates	8	2	10	36	0	0

GENERAL INDEX.

A.

Abbots-Bromley, 40.
Ackroyd, Jeremiah, 70 ; J. and Sons, 48 ; W. and Bros., 46, 47 ; Wm., jun., 191.
Acton-Adams, 102.
Adam, 233.
Adel, 151.
Adlestrop, 37.
Adwalton, 64, 67, 70, 72, 75, 139, 155.
Agbrigg, 1, 7.
Ailesbury, 37.
Airedale College, 179.
Albert Road, 46, 87.
Aldeburgh, de, 27.
Alfred, King, 19.
Alice, Wood, 18.
Allott, John, 118.
Alred, George, 141 ; John, 70 ; Rev. Timothy, 145, 153, 154, 171, 172 ; William, 71.
Alverthorpe, 32, 137.
Ambleside, 105.
America, 67, 223 ; Moor, 18.
Anglesey, Earl of, 34.
Anne, Queen, 40.
Antwerp, 34.
Appleyard, 15.
Appleton, John Reed, 117.
Aram, Eugene, 107, 108, 109, 110 ; Sally, 109.
Archbold, Sir Henry, 40 ; Barbara, 40.
Archer, 248.
Ardsley, 18, 32, 70, 171, 173.
Arkwright, Richard, 224, 228, 229, 230.
Armine, Lady, 114.
Armley, 177.
Armitage, Sir John, 35.
Arne, Dr., 112.
Aryngden, 29.
Aserby, 113.
Ashstead, 42.
Asquith, Herbert H., 122, 123 ; James, 142 ; Joseph, 141 ; Josh, D., 122, 182 ; Joshua, 58, 77, 78, 137, 138, 139, 216 ; Samuel, 71 ; Thos., 76 ; W. Willans, 49, 50, 122, 141.
Atkins, Frances A., 41 ; W. B., 41.
Atkinson, John, 76 ; Rev. J., 135 ; Thomas, 150 ; — 138.
Austhorpe, 25, 28.
Aveyard, John, 139.
Aylesford, Earl of, 41, 43, 44.

B.

Backhouse, 14.
Bagot, Honora, 41 ; Sir Walter, 41 ; Lord William, 41, 43.
Baildon, 102.
Bailey, Rev. Saml., 144, 149, 150, 166.
Bailey Fold, 13.
Bainbridge, John, 168 ; Susannah, 168.
Baines, 10.
Balmforth, 70, 200.
Bancke, William, 136.
Banks, Richard, 30 ; William, 70.
Banks' Hill, 11, 54, 67, 106, 138, 142, 164.
Bank End, 11.
Bank Fields, 11.
Bank House, 169.
Bank Side, 11.
Bank Top, 11, 54.
Bannockburn, 28.
Baptist Tabernacle, 188.
Bardsley, 15, 245.
Barker, Rev. J., 188.
Barkston, 30.
Barnes, Rev. Fred., 135, 145, 158, 159.
Barnoldswick, 22.
Barnsley, 120.
Barrington, Frances, 43 ; George, 43.
Barron, Robert, 142.
Barrowclough, Alfred, 213, 215.
Batley, 1, 8, 18, 28, 30, 32, 34, 35, 55, 56, 92, 118, 120, 126, 127, 129, 131, 148, 149, 173, 175, 184.
Bayeaux, Richard, 27.
Beaconsfield, 163.
Beauchamp, Elizabeth, 38 ; Thos., 38.
Beachy Head, 39.
Beaumont, Frances, 170 ; Jacob, 170 ; Richard, 247.
Bedford, 26 ; B. and Co., 46, 47.
Beeston, 6, 8, 9, 24, 25, 28, 29, 63, 168.

Beeston, Ralph, 8, 9, 24, 25; Robert, 23, 25, 127, 129; William, 9, 24, 25, 28; Adam, 24, 128; family of, 24, 25.
Belisur, Robert de, 21.
Belayse, Henry, 34.
Bellew, Richard, 34.
Benn, William, 194.
Bentley, Francis, 56; William, 206.
Bethel Chapel, 190.
Beverley, 147.
Bilborough, John, 161.
Billy, the Slubbing, 227.
Bilsberry, John, 70.
Bingley, 155, 181.
Binks, John, 70; Samuel, 215.
Birkby Brow, 13, 18.
Birkenhead, 159.
Birkett, 105.
Birkhead, John, 140; Samuel, 140.
Birmingham, 44, 159.
Birmingham, John, 38; Ann, 38; Miles, 38.
Birstal, 1, 8, 18, 20, 35, 64, 75, 85, 131, 152, 182, 185, 187.
Birtbie, Edward, 136.
Birtby, Mrs., 176.
Blackburn, 157.
Blakeley, Tommy, 85, 86.
Blanchard, 112.
Blanche of Lancaster, 20.
Bland, Sir Thomas, 30.
Blithefield, 41.
Blount, Sir John, 38; Margaret, 38.
Boffeville, John, 25; Elizabeth, 25.
Bolling, 68, 139.
Booth, F., 175, 176; Rev. N., 164.
Boothroyd, B., 23.
Bosanquet, Mary, 56, 184.
Boston, Ann, 146.
Boton, 28.
Bottoms, 12.
Bourne, H. and J., 193, 194.
Bouwens, Caroline, 43; Jas. C. P., 43.
Boulton, J., 139, 140.
Bovil, Rev. —, 147.
Bowling, 68, 139.
Bowling, J. W., 86.
Bowring, 115.
Boyle, John, 141; Richard, 37.
Bradford, 18, 19, 20, 32, 33, 75, 78, 95, 98, 102, 118, 119, 139, 149, 151.
Bradley, Emmanuel, 142; Isaac, 215; William, 71; Rev. Thomas, 30.
Bramham, 120.
Bramhope, 151.
Bramley, 147.
Brandling, Charles, 177.
Braywick Grove, 41.
Breant, Fulk de, 25, 26.
Brecon, 157.
Brend, Richard, 8.
Broad Oaks, 18.
Broadbent, Charles, 70; Sarah, 172 William, 172.
Broadhead, Rev. —, 149.
Broadsworth, 147, 153.
Bromley, 8, 40.
Bromsgrove, 142, 169.
Bromwich, 44.
Brook, Elijah, 71; George, 70; Susan, 49, 50.
Brooksbank, Abraham, 151.
Brooksby, 139.
Brown, Dorothy, 25; George, 25; Nicholas, 76.
Brownroyd, 14.
Bruce, Caroline, 37; Mary, 37.
Brudenel, Francis, 34, 35; James, 41.
Brunswick Chapel, 191.
Brunswick Street, 244.
Bruntcliffe, 1, 46, 48, 76, 78, 172, 195.
Bruntcliffe Lane, 45.
Bruntcliffe Quarry, 48.
Bryant, W. C., 49.
Brydges, Ann E., 37; Henry, 37.
Buckingham, Duke of, 37, 139.
Buckley, Joseph, 171.
Buckley, Brow, 13.
Buda, 36.
Bull, Rev. G. S., 177.
Bulwer, Lytton, 110.
Bunhill Fields, 147.
Bunting, Dr. Jabez, 106, 107.
Burley, 103.
Burling, process of, 236.
Burlington, Earl of, 37.
Burnell, William, 136.
Burnet, Bishop, 36, 39.
Burns, Robert, 105.
Burnt Knowl, 13.
Burton, Linc., 175.
Burton, John, 106, 107; Dr. John, 23, 25.
Butterfield, David, 51.
Butterworth, John, 149.
Butts, 12.
Byron, 2.

C.

Cabool, 121.
Calamy, Rev. Dr., 146, 152, 153, 168, 171.
Calcutta, 121.
Callbeck, Elizabeth, 25.

Calverley, 20, 25.
Calverley, Sir William, 25.
Calvert, Rev. John, 180, 181.
Cambridge, 26, 27, 107, 111, 113, 146, 147, 149, 165.
Camden, 30.
Cameron, 72.
Campbell, Rev. J. R., 135.
Card Setting process, 223.
Cardigan, Earl of, 34, 35, 41.
Cardmaker, Joshua, 137, 138, 139.
Carey, Sir Edwd., 30; Elizabeth, 30.
Carlisle, 105.
Carlisle, Earl of, 42.
Carlyle, Thomas, 229.
Carmarthen, 157, 178.
Carr, Ann, 194.
Cartwright, Dr., 235; J. J., 7, 31.
Cassells, Rev. Andrew, 175, 177.
Cassilis, 38.
Castlebar, 33.
Castleford, 30.
Castleton, Lord, 139.
Cathcart, Colonel, 104.
Catholic Apostolic Church, 192, 199.
Cave, Rev. C. B., 175; Sir W., 175.
Cavendish, Lord, 119.
Cawnpore, 121.
Cervantes, 237.
Chadshill, 169.
Chalmers, Dr., 220.
Chamber of Commerce, 216.
Chambers, Eliza, 120; Robert, 120.
Chandos, Duke of, 37.
Chantrell, R. D., 174.
Chapel-le-Brears, 170.
Chapel Fold, 149.
Chapel Hill, 11, 55, 62, 67.
Chapeltown Moor, 72.
Chappell, John, 161.
Charles I., 13, 30, 33, 38, 42, 131.
Charles II., 36, 92, 151, 164.
Chatham, Lord, 112, 116.
Cheshire, 23.
Chester, 137.
Chester, Charles, 41; William, 41.
Chesterfield, 171.
Chesterfield. Earl of, 36.
Chetwynd, Chas., 43; Frances C., 43.
Chevet, 25.
Chickenley, 28.
China, 104.
Chislet, 160.
Christchurch, 144.
Churwell, 1, 2, 8, 17, 24, 61, 63, 64, 78, 104, 120, 136, 137, 140, 141, 172, 187, 188, 202.
Churwell Lane, 18, 61.
Cinderhill, 11.
Clapham, Rev. C., 177; Robert, 174.
Clarendon, Lord, 38.
Clark, Benj., 76, 77; Daniel, 108; John, 69; Samuel, 15, 55, 69; William, 140.
Clark Springs, 6.
Clay, Robert, 247.
Cleckheaton, 4.
Clegg, James and Son, 135.
Cliff Wood, 18.
Clough, Thomas, 48; Misses, 201; Rev. J., 179, 188.
Cloth Finishing Company, 215.
Cloth Boiling Process, 244.
Cloth Raising Process, 240.
Clubbed Oaks, 6, 18.
Clubs and Friendly Societies, 206.
Coates, John, 70.
Cobbe, S. W., 41.
Cockerham, John, 187.
Colton, 49.
Collyer, Rev. Robert, 7.
Commercial Street, 143.
Cones, Rev. J., 179.
Conder, Rev. E. R., 135.
Conventicle Act, 147.
Co-operative Quarry, 48, 206.
Co-operative Society, 205.
Cooke, Rev. J., 180; Dr. Robert, 32.
Cooper, Alvera, 30.
Copley, Justice, 149; Edward, 137.
Coppendale, John, 139, 144, 152.
Cornwall, 130.
Cotenham, 26.
Cottingham, 147.
Cottingley, 8, 24, 25, 75, 168.
Cotton, Rev. —, 146.
Coventry, Anna, 36; Thomas, 36.
Cowburn, Andrew, 56, 78; John, 67.
Crabbe, 68.
Crank Mill, 211.
Craister, Thomas, 71, 139, 166.
Craven, 1.
Crawford, John, 40.
Croft House, 119.
Crofton, 95.
Crompton, Samuel 230.
Cromwell, 146, 164.
Crook, Rev. James, 175, 177.
Crooker, John, 140; Thomas, 71, 76.
Croppers, 243.
Crosby's Farm, 18.
Cross Hall, 56, 71, 184, 201.
Crossley, Sir Francis, 103; Rev. Jas., 179; Joseph, 103; Catherine, 103.
Crow Nest, 95.

Crowther, Isaac, 106, 107, 119, 140, 194, 210; George, 174, 175; Joseph, 69, 137, 138; John, 136, 140; Samuel, 75, 106; Thomas P., 18; Thos., 141; Timothy, 137; Misses, 18, 61.
Crowther's Mill, 17, 18.
Cumberland, 29, 112.
Currer, Henry, 8; Isabel, 8.
Curzon, Viscount, 41.

D.

Daffield Wood, 6, 8, 189.
Daffield Chapel, 189.
Daisy Hill, 46.
Danby, William, 104.
Danvers, Henry, 38.
Dartmouth, Earl of, 38 to 44, 48, 74, 76, 169, 174, 176, 178, 179, 185, 199, 211.
Dartmouth, family of, 38 to 44.
Dartmouth, arms of, 64.
Dartmouth Mine, 46.
Daventry, 154.
Davil, Helewisa, 128; M., 128.
Davies, Rev. R., 188.
Davinson, Joseph, 71.
Dawson, Abraham, 137, 138, 141, 152, 165; Betty Anne, 164; Elizabeth, 164; John, 140, 141, 164, 172; Rev. Joseph, 144, 145, 147, 152, 165, 171; Mark, 118; Samuel, 141; Thomas, 57, 139, 149.
Dawson's Hill, 10, 120.
Dean Hall Mine, 46.
Dean Wood, 6, 18.
Deane, E. Eldon, 138, 193.
Dearden, 68.
Deighton, 28.
Deighton, Mary, 172; Samuel, 172.
Deira, 2.
Delaval, Hugh, 21.
Delatour, Charles, 36.
Delhi, 122.
Delph, 154.
Denham, Michael, 25; Nicholas, 25.
Denmark, 3.
Denton, William, 48.
Derbyshire, 23.
Derford, John de, 28.
Devonshire, Duke of, 119.
Dewsbury, 1, 5, 18, 32, 46, 63, 73, 79, 127, 137, 171, 237.
Dickenson, Rev. Nathaniel, 189.
Dickinson, John, 140; William, 137, 138, 140.
Distaff and Spindle, 225.
Dixon, Charles, 13; Benjamin, 140, 210; John, 201, 210; Joseph, 76, 140, 210; Nathaniel, 77, 78, 187; Ralph, 25; Robert, 76, 93, 141; S. and Son, 215; T. D., 214; Wm., 77, 78, 175, 210; Dr. James, 185; David, 210; Thomas, 210.
Dixon, Nicholls, and Co., 214.
Doddridge, Dr., 154.
Dodgshun, Isaac, 158; John, 70.
Dodsworth, 21.
Donnegan, 232.
Domestic Manufacture, the, 209.
Downshire, Marquis of, 41.
Dransfield, Lewis, 216.
Drighlington, 9, 28, 29, 117.
Driver, John, 215.
Dublin, 170.
Duckworth, James, 135.
Dudley, Earl of, 38.
Dugdale, 23, 26.
Duncan, Rev. —, 145, 155.
Dunningley, 5, 62, 137.
Dunstan, 1, 2, 4, 5, 21.
Dunton, John, 152.
Dyeing process, 244.
Dyer, 223, 234.
Dyneley, R., 151.

E.

East Lavant, 42.
Ebenezer Chapel, 193, 194.
Edinburgh, 120.
Edinburgh, Duke of, 122.
Edmondson, Jacob, 109, 110.
Edward I., 1, 3, 4, 125, 207; II., 6, 24, 28, 129; III., 20, 24, 27, 28, 29, 38.
Edwards, Rev. J., 179.
Egerton, 28.
Elgood, Mary J. S., 103; Samuel, 103.
Elgin, Earl of, 37.
Eliot, George, 234.
Elizabeth, Queen, 25, 30, 111, 136.
Elland, 18, 29, 36, 63.
Elland, Baron of, 49.
Ellis, Benjamin, 71; John, 137, 138, 140, 142; Joseph, 141; Matthew, 171; Moses, 71; Robert, 7, 141; Samuel, 139; Dr. W., 77, 138; Robert H., 56.
Elmhirst, 14.
Elmsall, 8.
Elston, R., 170; Thos., 150, 170, 171.
Ely, 26.
Ely, Rev. John, 158, 180.
Emerson, 10.

Epping, 158.
Essex, 241.
Etherington, C., 108; Rev. —, 142, 145, 147.
Eton, 42.
Etruscans, 3.
Evans, 207.
Everett, Rev. James, 191.
Ewcross, 20.

F.

Fairbairn, Sir William, 98.
Fairfax, Lord Ferdinand, 33; Sir T., 8, 33, 138, 151; Sir Wm., 33.
Falling Stocks, 237.
Far Botany Bay, 13.
Far Ing Royd, 14.
Far Joan Royd, 14.
Far Moor, 12.
Far Royd, 14.
Farnley, 11, 18, 168.
Farnley Iron Company, 46.
Farnley Mine, 46.
Farnley Tyas, 44.
Farnley Wood Plot, 132, 136 to 139, 152.
Federer, Charles A., 13.
Ferrand, Robert, 144.
Feversham, Lord, 42.
Ferniehurst, 102.
Field, 111.
Fieldkirk Fair, 91.
Finch, Augusta, 44; D., 37; M., 37.
Finsdale Quarry, 48.
Fittan, Abraham, 71.
Fitz-Eustace, Richard, 23.
Five Mile Act, 150, 153.
Flanders, 26.
Flatts, 13.
Fletcher, Edward, 70; John, 123; Rev. J. W., 56, 184; Mr. 104.
Flush Pond, 86.
Fogg, Catherine, 41; Jonathan, 41.
Forest Hill, 44.
Forster, W. E., 202.
Forsyth, 111.
Foster, Benjamin, 70, 160, 172.
Fothergill, Jonathan, 140, 199.
Fountaine, Rev. J., 141; Frances, 141.
Fountain's Abbey, 22.
Foulis, Sir Henry, 33.
Fox, Rev. Joseph, 145, 156, 158; C. James, 71.
Foxley, Rev. Thomas, 174, 175, 177.
Fozzard, 137, 138, 139; Samuel, 75.
France, 67, 241.
Francis, Simon de, 38.

T

Freeman, Rev. A., 187.
Freemasons, 206.
Friendly Societies, 206.
Frizinghall, 207.
Frost, Rev. William, 190.
Froude, J. A., 8.
Fulling Machine, 233.
Fulling Stocks, 237.

G.

Garnett, John, 71, 141, 142, 210; Joseph, 172; Thomas, 78.
Garrick, 62.
Gascoigne, Sir William, 29.
Gaunt, John of, 20; Samuel, 141.
Gawthorpe, 29.
Gay, William, 102.
Gelderd Road, 18, 146.
Germany, 67, 221, 225.
Gibson, Charles Philip, 1, 134, 168.
Gifford, General, 33.
Gibson, Richard, 171.
Gildersome, 2, 8, 18, 28, 32, 61, 64, 136, 137, 140, 164, 165, 166, 168, 182, 187, 201, 202.
Gill, Misses, 201.
Gillroyd, 5, 6, 116, 215.
Gisburn, Dr. John, 77, 81, 141, 142.
Gomersal, 4, 8, 64, 182, 207.
Gorhambury, 37.
Governet, 36.
Grace, Thomas, 25.
Grainger, 66.
Granville, Dr. A. B., 108, 110.
Greatheed, Mary, 140; Joseph, 136; Thomas, 7, 132, 136, 140; Henry, 166; Martha, 166.
Green, Jane, 25; Richard, 25.
Greenwood, John, 192, 215.
Grentsmill, Yvo de, 21.
Grenville, George Neville, 43.
Grey, Earl de, 118.
Grimston, Eliz., 37; Sir Harbottle, 37; Sir Samuel, 37.
Gustavus, Adolphus, 38.

H.

Haigh, John and Son, 46, 47, 48, 195; Joseph, 159, 172; Joseph A., 78; William, 139.
Halifax, 20, 28, 68, 137, 152, 166, 179.
Halifax, Marquis of, 36, 38, 49.
Hall, Edward, 25; H., 25; S., 25.
Halstead, Alice, 75.
Hamilton, Dr. R. W., 156, 180.
Handel, 112, 141.

Hardcastle, Thomas, 56.
Harding and Company, 46.
Harewood, 23, 27, 173, 237.
Hargreaves, 224, 228, 230.
Hargrove, E., 108, 109.
Harland, Edward, 135.
Harris, Dove, 103; John Dove, 103; Hannah, 172; Rev. R., 189, 191.
Harrison, Abraham, 35; Enoch, 95; John, 32.
Harrop, Adam, 7.
Hartley, Betty, 67; David, 188, 215; Jonas, 71; Mary, 172.
Hawden, Rev. Wm., 147, 153, 165.
Haslam, Rev. John, 188, 202.
Hayward, Rev. E., 187.
Heathfield, Frances, 25.
Heckmondwike, 8, 86.
Hembrigg Quarry, 48.
Hemsworth, Arthur, 71; John, 141; Thomas, 76, 140.
Henry I., 21, 22, 131; II., 22, 207; III., 5, 26, 127, 173; V., 29; VI., 28, 29; VIII., 7, 29, 72.
Henry, Duke of Lancaster, 20.
Hepworth, Peter, 76.
Heselton, John, 179.
Hesse, Princess Louise of, 120.
Hewley, Lady, 153.
Heywood, Rev. Oliver, 148, 149, 152.
Highs, Thomas, 228.
Hinchcliff, Daniel, 78, 214; S., 172.
Hipperholme, 68, 107.
Hirst, David, 85, 86; George, 186; H. E., 123; Dr., 77, 142; C. and Bro., 215.
Hodgson, Christopher, 8; Isabel, 8; John, 8; Joshua, 213, 230; Capt., 137.
Holbeck, 25, 137, 168.
Holdsworth, John, 137, 170; Sarah, 170; Thomas, 68; Rev. —, 150.
Holland, Earl of, 37.
Holling Hall, 8.
Hollings, John, 141, 142.
Holroyd, 168; Abraham, 97.
Holte, Sir Lister, 41.
Hone, William, 84, 108.
Hopkins, Thomas, 69.
Horner, Joseph, 182.
Howden Clough Farm, 18.
Howden Clough Beck, 18.
Hovenden, 20.
Howdill, Thomas, 192.
Horton, 151; Thomas, 68.
Houghton, Lord, 154.
Howley, 1, 28 to 35, 46, 50, 66, 75, 91, 136, 139.
Howley Bridge, 18.
Howley Mill, 18, 50, 219, 220.
Howley Park Mine, 46.
Howley Plantation, 18.
Huddersfield, 1, 44, 64, 67, 122, 164.
Hudswell, Rev. A., 145, 155, 180; William, 156.
Hudson, Sykes, and Bousfield, 215.
Hull, 104, 153.
Hungerhill, 11, 67, 187, 220.
Hunslet, 103, 137, 147, 237.
Hunter, Rev. J., 23, 110.
Hunter-lands, 13.
Huntington, Richd., 54; family, 164.
Husscy, John, 30.
Hyde, Francis, 35.

I.

Ianson, James, 139; Joshua, 140.
Ibbotson, Julius Cæsar, 104, 105; Richard, 104.
Illingworth, Ananiah, 161, 200.
Insula, dc, *see* dc Lisle family.
Innocent, Pope, 147.
Ireland, 3, 33, 38, 67.
Italy, 3, 225.

J.

Jackie's Plantation, 18.
Jackson Fold, 13.
Jackson, Francis, 32; Edward, 77, 77; John, 51, 71, 141, 210; James, 210; William, 58; W. and E., 215.
James, I., 30, 31, 32; II., 39, 40, 131; Rev. John, 135, 181.
Jeremiah, 90.
John, King, 25.
John of Gaunt, 20.
Jones, 23, 200; Sir W., 94.
Judge, Joseph, 70.
Junius, 116.
Juvenal, 233.

K.

Kay, John, 234.
Kaye, Sir John, 30, 35, 144, 247; Sir Arthur, 41.
Keene, Witshed, 41.
Kemp, John, 208.
Kent, 26, 235.
Killingbeck, George, 32.
King, William, 214; Dr., 77.
King's College, 120.
Kingston, Earl of, 36.
Kinsman, Rev. A. G., 56.

Kirk, Jonathan, 200.
Kirkstall, 22, 24, 25, 32, 128, 133.
Knaresborough, 109, 175.
Knight, Rev. Titus, 179.

L.

Lacy, Ilbert de, 1, 2, 5, 21, 23, 131; Robert, 21, 22, 126, 127; Family, 21, 22, 23.
Lady Anne's Well, 18, 91.
Lake, Sir Edward, 113.
Lambert, General, 138.
Lancaster, Blanche of, 20; Henry of, 20.
Langland, 238.
Langley, Edward, 68.
Langton Hall, 8.
Langton, Sir John, 25; Margaret, 24.
Latium, 3.
Law, S. and Sons, 223; James, 135.
Lawson, Elizabeth, 172; John 71; Lawrence, 172.
Leadhouse, 244.
Leathley, John, 71, 210; Saml., 141; William, 140, 141.
Lee Fair, 150.
Leeds Old Church, 9.
Legge, Family, 38 to 41.
Legh, Gilbert, 25.
Leigh, John, 37; Piers, 30.
Lenox, Charles, 34.
Leveson, Sir John, 34.
Levington, Charles, 34.
Lewisham, Viscount, 40 to 44, 178.
Lincoln, 21, 26, 113, 114.
Lincolnshire, 25, 30.
Lisle, Ralph de, 23, 25, 127, 128; Wm., 23, 25, 127; Family, 26, 27.
Lisours, Albreda de, 22, 23; Robert, 22, 23.
Lister and Co., 46.
Lister, John, 70, 71, 144; James, 210. Samuel, 210; Rev. Joseph, 149, 171; William, 71, 75, 140.
Liverpool, 96, 186.
Lobley, William, 203.
Local Board, 200.
Lockwood and Mawson, 98, 135.
Lodge, The, 64, 142.
Londes, Frances, 34; Sir M., 34.
Longfellow, 120.
Loughborough, Lord and Lady, 140, 164, 172.
Low Common, 11, 12, 13, 76, 77, 85.
Lower Short Butts, 12.
Louis XIV., 40.
Lucas, Rev. Samuel, 145, 154.
Lumley, James, 78.
Lutgareshull, 26.

M.

Macaulay, 36, 40.
Mackay, Charles, 19.
Macdonald, Rev. G. B., 185.
Macartney, Lord, 104.
Madeley, 141.
Mallinson, J. J., 56; George, 59, 79, 195.
Manchester, 63, 64, 66, 67, 98, 152, 157, 223.
Manor House, 95, 103, 138.
Market Rasen, 113.
Marlborough, 26.
Marsden, Gamaliel, 149, 150, 170.
Marshall, A. and Son, 215; Rev. C., 146, 149, 170; Eliz., 170; Sarah, 170; William, 73.
Marston Moor, 139.
Mary, William and, 39, 182.
Marylebone, 107, 111, 112.
Masham, 104, 105, 132.
Matthews, Dr. Toby, 113.
Maurice, Prince, 38.
Mays, Rev. A., 175.
Mechanics' Institute, 203.
Melton Cloths, 248.
Merewith, Sir John, 24.
Metingham, John de, 129.
Mexborough, Earl of, 177.
Middlebrook, Thomas, 142; Samuel, 56, 194; William, 142.
Middlesex Hospital, 120.
Middleton, 5, 11, 18, 25, 62.
Middleton Wood, 18; Mine, 46, 47.
Millbank, Lady Augusta, 105.
Mill Hill, Leeds, 5, 151, 154.
Milling, process, 236.
Miller, Rev. G. D., 175, ; Thos., 62.
Milner, C., 71, 76; John, 70, 140; M., 70.
Millshaw, 141, 155, 165.
Mirfield, John, 28, 31; Sir John, 9; Oliver, 28; William, 28, 29.
Mitchell, D., 70; George, 64; John, 215.
Molincux, Richard, 34.
Monmouth, Duke of, 153.
Morgan, Rev. T., 145, 154, 172, 178.
Morley, Robert, 35.
Morley Hall, 57, 59, 140, 144; House, 79, 107, 112; Insurance Co., 216; *Observer*, 203; Main Colliery, 46.
Morris, Rev. John, 145, 157, 158; Nich., 70.

Mortimer, John, 71 ; Julius, 76.
Mount, The, 201.
Mount Pleasant, 58.
Mungo, Origin of, 219.
Murgatroyd, John, 182, 183 ; M., 71.
Musgrave, Philip, 40, 71.

N.

Nævolus, 233.
National School, 110.
Needless Inn, the, 82.
Neepshaw Lane, 18, 46, 63, 64, 82.
Nelson, Rev. James, 175 ; John, 182 ; Samuel, 48.
Nelson Cricket Club, 86.
Nesse, Rev. C., 144, 147, 148, 149, 170.
Nevile, Margery, 25 ; Sir Robert, 25.
New Connexion School, 195.
Newcastle, Earl of, 33, 34.
Newdigate, F., 43.
Newburgh, Earl of, 34.
New Hall, 8, 139, 141.
Newton, Sir I., 111 ; Rawcliffe, 175.
Nicholl, Sir C. G., 41 ; Frances C., 41.
Noble, Rev. David, 144, 149, 171.
Norcliffe, Frances, 8 ; Katherine, 8 ; Stephen, 8 ; Thomas, 8.
Normandy, Robert, Duke of, 21.
North Tidmouth, 141.
Nottingham, Earl of, 37.
Nostel Priory, 23, 25, 127, 128, 129.

O.

Oates, Thomas, 132, 136 to 139, 199 ; Ralph, 137, 152.
Oglethorpe, Helen, 30 ; William, 30.
Old Chapel, 91, 124 to 169, 196.
Old Chapel Yard, 13, 73, 89, 160, 162 to 169.
Old New Chapel, 11, 179, 200.
Old Parsonage, 143, 164.
Oldred, Richard, 137 ; Robert, 137.
Orange, Prince of, 38, 39.
Orgar, Rev. William, 181, 185.
Orleans Family, 120.
Ormescliffe, 173.
Owen, Rev. Owen, 175.
Owlers, 1, 12 ; Lane, 20, 54, 87.
Oxford, 27, 33, 41, 42, 44.
Oxlee, Rev. J. A., 175.

P.

Packington, 39, 43.
Paget, Sir Edward, 43.
Parkinson, Rev. A. M., 175 ; Juliet Fanny, 175 ; Wm. Henry, 176, 178.
Parr, George, 219 ; Samuel, 220.
Paulden, Robert, 136, 139.
Peel, Sir Robert, 224.
Percival, Arthur Philip, 42.
Perkins, Rev. W. H., 121.
Perevill, Elizabeth, 26.
Phœnicians, 3.
Pickering, Captain, 137, 146 ; Daniel, 140 ; Deborah, 170 ; Hannah, 170 ; John, 150, 171 ; Mary, 150 ; Rev. Robert, 145, 147, 151, 165, 170.
Pinfold, 53, 87.
Pierrepont, G., 36 ; William, 36.
Plompton, Sir Peter, 24.
Plug Riots, 214.
Pollock, General, 121.
Pope Innocent, 147.
Pontefract, 5, 21, 23, 28, 30, 32, 75, 128, 139.
Portland, Duke of, 111.
Pressing, process, 246.
Preston, Henry, 56, 57, 71.
Priestley, Joseph, 120 ; Dr. Joseph, 154 ; Dr. W. Overend, 120.
Pudsey, 111, 113, 145, 146, 173.
Pycock, Rev. Joseph, 175.

R.

Raikes, Robert, 181.
Rag Grinding, 219.
Raleigh, Sir Walter, 38.
Ramsden, John, 68 ; W., 215.
Ratten Row, 20, 87.
Rayner, Edward, M.A., 112 to 115 ; John, 55, 136, 141, 142, 159 ; Joseph, 69 ; Joshua, 140 ; J. and S., 215 ; Nathaniel, 70 ; Samuel, 69, 142 ; Thomas, 141 ; Wm., 141.
Redvers, Baldwin de, 26 ; M., 26.
Reeve, Rev. Jonah, 181, 191.
Rehoboth Chapel, 117, 178.
Religious Tract Society, 202.
Rhodes, Hannah, 170 ; Israel, 137 ; John, 70 ; Joseph, 78, 118 ; J. and Sons, 229 ; Josiah, 215 ; Manoah, 118, 119.
Rich, Dorothy, 37 ; Essex, 37 ; Mary, 37.
Richard, I., 23 ; II., 5.
Richardson, John, 28 ; William, 28.
Richmond, Duke of, 34.
Riley, —, 111 ; Rev. John, 150, 171.
Ripley, Henry Wm., M.P., 119.
Ripon, 1, 174, 175.
Robert, Duke of Normandy, 21.

Roberts, Thomas, 70; Rev. R., 185.
Robinson, C., 8; James, 203; J., 71.
Rods, 6; Mill, 5, 14, 18, 212.
Rogers, F. L., 43; Marian, 43.
Rookery, The, 58.
Rooms Lane, 18, 62, 64, 82, 168.
Rosslyn, Lord, 140.
Rotherfield, Nicholas de., 27, 128, 129.
Rotherfield, Family, 27, 28.
Rothwell, 55, 129.
Rouse, Sarah A., 103; William, 103.
Rougemont, 23, 26, 127.
Rowland, Rev. J., 191.
Russell, Lord John, 37, 112.

S.

Sadler, Dr. M. T., 120.
Salt, Sir Titus, 94 to 103; Daniel, 95, 103.
Salt, Family, 102, 103.
Saltaire, 95 to 102, 219.
Savile, Sheffield, 25; Thomas, 29, 30, 32, 33, 34, 127, 136; Henry, 29, 30, 36, 247; Hon. P. Y., 177.
Savile, Family, 29 to 37, 71, 137.
Scales, Rev. Thomas, 170, 180.
Scatcherd, N., 9, 10, 11, 28, 45, 48, 51, 52, 60, 63, 82, 84, 85, 87, 89, 107 to 112, 116, 142, 167, 175, 176, 202; Samuel, 77, 78, 140, 141, 167, 172, 199, 200; Matthew, 71, 166; Thomas, 139, 140, 166; Henry, 141; Mary, 175; Oliver, 86; Wm., 71.
Scatcherd, Family, 167, 172.
Scatcherd's Lane, 45.
School Board, 202.
Scotchman Lane, 48, 82.
Scholecroft, 136, 139, 220.
Scotland, 3, 226, 232.
Scott, Rev. —, 197; Rev. H. T., 175; Alex., 79; Jerh., 56; John, 71; Robert, 137; Ruth, 172; Timothy, 172; Thomas, 77.
Scott of Amwell, 52.
Scribbling process, 222.
Scurr, John, 168; Leonard, 168.
Shakespere, 141.
Sharp, Abp., 151, James, 215; John, 151; Thomas, 145, 151.
Sheffield, Earl of, 43; Ann F., 43.
Shearing process, 243.
Shirtcliffe, Miles, 141.
Shrewsbury, Earl of, 36.
Simpson, J., 186, 188; Dr. 120; W., 32.
Skinner, Richard, 8.
Slack, Daniel, 141; Nathaniel, 70, 140, 159, 172; Rev. Wm., 187.
Sleigh, Roger Fanning, 67.
Smith, George, 159, 16, 172, 210; Hannah, 121; Henry, 48; James, 121, 122; John, 71, 136; J. A., 226; Joseph, 121; Matthew, 236; Samuel, 210; William, 71, 77, 213, 214, 216.
Smithies, Grace, 95, 103; Isaac, 95, 103.
Smurthwaite, Jane, 140.
Snittles, 168, 172.
Snowden, John, 139; Joseph, 77.
Soothill, Thomas, 29; Wood, 18.
Southey, Rev. George, B.A., 145, 159, 172.
Sparling, Joshua, 137, 138, 139.
Spencer, Rev. —, 145, 154; D., 36.
Spinning Mule, 230.
Spinning process, 225.
Spragge, Sir Edward, 38.
St. Mary's-in-the-Wood, 5, 6, 124 to 127.
St. Nicholas' Church, 128.
St. Paul's Church, 176.
St. Peter's Church, 64, 116, 173.
St. Peter's Schools, 202.
Stair, Douglas, 42; E. L., 42.
Stainer, Old, 159.
Stanhope, James, 71; Philip, 36; J. and Son, 215.
Starkey, Lewis Randle, M.P., 176.
Stead, G. H., 86; Samuel, 78, 203.
Stephen, King, 5, 22; Prior, 128.
Stockwell, J. and E., 214.
Stone Pits, 18.
Strachan, Sir J. R., 104.
Strafford, Earl of, 25, 37.
Street Common, 76.
Stump Cross, 1, 18, 54.
Sunday School Union, 202.
Sunderland, Earl of, 36.
Sussex, Earls of, 29, 33 to 36, 127, 136, 142.
Swainson, J., 77; Wm., 168, 200.
Swan Inn, 64, 65.
Swift, Ann, 25; Jeremy, 140, 141; W., 25.
Swinden Fold, 13.
Swinden, Dr., 51, 115, 116, 175, 177, 202.
Swinton Park, 104.

T.

Talbot, Earl, 43; Mary, 36.
Tanckard, Sir Richard, 137, 139.

Tatshall, Robert de, 26; R., 26.
Taylor, John, 160; Joshua, 190.
Teasing, process, 222.
Teazles, 241.
Teazle Setting, 241.
Temple Newsam, 58, 173.
Tentering, process, 245.
Tentergarths, 8.
Thanet, Earl of, 37.
Thimelby, Sir Richard, 30.
Thompson, A. H., 182; Stephen, 163; William, 8, 104, 163.
Thompson's Mill, Bradford, 96.
Thornhill, 29, 36, 63.
Thoresby, Ralph, 24, 36, 146, 151, 152, 171, 210, 211, 245.
Thornfield House, 58.
Thornton, 24, 147, 152; J., 196; Richard, 139.
Thorpe, 62.
Tillotson, Archbishop, 151.
Tingley, 2, 18, 138, 150, 171, 187.
Tipping, William, 56.
Toleration Act, 152.
Tolson, Anne, 30; Richard 30; Wm., 137, 139.
Topcliffe, 141, 146, 148, 149, 150, 169, 170, 171.
Topcliffe Moor Beck, 18.
Tower of London, 40.
Town's School, 200.
Town End School, 202.
Trenholme, 55, 200.
Troutbeck, 105.
Troy Hill, 11, 158, 160.
Turton Hall, Gildersome, 201.
Tutin, Rev. William, 175.
Tweddell, George Markam, 110.
Tyerman, Rev. Luke, 185.

U.

Ughtred, Sir Robert, 24.
Uniformity Act, the, 146, 148, 152.
Union Cloth Manufacture, 207 to 248.
Upper Bundock, 13; Buntake, 13; Common, 76; Colling Royd, 14; Holden, 13; Mere, 13; Moor, 12; Royd, 14.
Usher, Archbishop, 32.

V.

Valley Mills Company, 215.
Villiers Ann, 34; Charles, 24; C. 34; Sir George, 39.
Virowfosse, 27.

W.

Waddy, Rev. Samuel, D., 185.
Wahull, John de, 26.
Wake, Ann, 34; Robert, 34.
Wakefield, 1, 18, 28, 29, 32, 33, 35, 70, 75, 76, 95, 108, 125, 127, 153, 183, 186, 226, 247.
Wales, Prince of, 39, 42; Rev. E., 145, 146; Rev. S., 136, 145, 146.
Walker, Ann, 172; Benjamin, 56; John, 172; Jeremiah, 70.
Waller, Dorothy, 54, 163, 164; E., 54, 163, 164; Philip, 132.
Walsh, Percy, 38; Mary, 38.
Ward, Christopher, 9, 28; Samuel, 139; William, 136.
Warp Beaming Process, 231.
Warwick, 43, 159; Countess of, 113; Earl of, 37, 38.
Washington, E., 39; Sir W., 39.
Watson, Ann, 119; Joan, 9; John, 220; Joseph, 71, 119; Thomas, 78; Thos. A., 78; W. and Holton, 215.
Watt, James, 211.
Weaving, process of, 231.
Webster, George, 216; Henry, 17; John, 75, 93, 140, 141, 142, 172; Joseph, 69, 70, 71, 77, 78, 93, 140, 142, 142, 179; Joseph and Son, 214, 215; Edward, 137; Elizabeth, 172; Mary, 172; Richard, 9, 142, 155, 165, 208; Samuel, 16, 69, 70, 76, 93, 140, 141, 142, 172, 199; Miss, 135; Nathaniel, 70, 141, 142.
Webster, Family of, 169.
Wedderburn, Alexander, 140, 164.
Well Close, 12; Croft, 12; Hill, 12.
Welsh, Walter, 30.
Wentworth, Marmaduke, 144; Sir Michael, 71, 168; Sir Thomas, 8, 139; Sir William, 25, 33.
Wesley, Rev. John, 86, 182, 184, 185; Rev. Charles, 112; Rev. S., 112.
Wesleyan Chapel, 107, 182; Day School, 202; Sunday School, 187.
West, Benjamin, 104; Ardsley, 202.
West Bromwich, 44.
Westerman, John, 71; Thomas, 137; William, 137.
Westerton, 28.
Wetherill, John, 15, 76, 141, 141, 142; Samuel, 141, 142, 155, 165.
Wharton, Lord, 145, 146.
Wheelwright, Miss, 201.
Whin Hill, 18.
Whitaker, Dr., 23, 30, 31, 35, 163, 208; Abraham, 171.

Whiteley, William, 245.
Whitkirk, 111, 173, 175.
Whitlam, Caroline, 103; George, 103.
Whitley, John, 71. 75.
Whyte, Sir Francis, 85.
Wicklyffe, 238.
Wichnor Park, 43.
Wide Lane, 62.
Wight, Isle of, 26, 39.
Wilkinson, William, 73.
Willans, William, 122.
William I., 1, 3, 4, 5, 21, 23; II., 39, 40, 144, 152.
Williams, Dr., 113.
Williamson, Miss, 187.
William, Deacon and Co., 106.
Willeying, process, 221.
Willoughby, Lord, 30; Catherine, 30.
Wills, 41.
Wilson, Abigail, 170; George, 135; James, 70; John, 76; William, 70; Sir M., 119.
Windermere, 104.
Winter, Dr., 147.
Wolfenden, Rev. James, 188.
Wolsey, Cardinal, 90.
Womersley, Elizabeth, 171.
Wonnacott, Rev. Jas., 144, 158, 160.
Wolverhampton, 44.
Wood, Rev. —, 150; Sir John, 25.
Woodchurch, 32, 137, 139, 150, 171.
Woodhouse, 25.
Woodsome, 30, 41, 44.
Wool Scouring, 218,
Wool Sorting, 217.
Woollen Trade, 207.
Woolhouse, 149.
Worcester, 38, 92.
Wordsworth, Wm., 60; J., 77, 206.
Worlaby, 34.
Wormald, John, 141.
Worseman, William, 75.
Wrengate, 33.
Wright, Henry, 103; Miss, 20.
Wyther, 55.

Y.

Yeovil, 90.
Yew Tree House, 12, 54, 164.
York, 21, 30, 70, 108, 114, 119, 128, 139, 153, 174, 175, 208, 214, 232.
York, Dukes of, 29, 39.
Young, Sir Richard, 8.
Young Men's Christian Association, 203.

Z.

Zion Chapel, 188.
Zoar Chapel, 196.

END.

LIST OF SUBSCRIBERS.

—:o:—

ALLBUTT, T. CLIFFORD, M.A., M.D., F.S.A., F.L.S., Leeds.
Armitage, George J., F.S.A., Clifton, Brighouse.
Ackroyd, William, J.P., Wheatleys, Birkenshaw, near Leeds.
Appleton, J. R., F.S.A., F.R.S.N.A., Western Hill, Durham.
Andrews, William, F.R.H.S., 1, Caughey Street, Hull.
Adlard, Henry, Engraver, 42, Hatton Garden, London.
Ackroyd, George, Bradford Banking Company, Bradford. (3 copies)
Allen Hammond, 16, St. Stephen's Square, Bayswater, London.
Almond, John, 12, Oriental Terrace, Armley.
Anderton, William, Worsted Spinner, Cleckheaton.
Appleton, T. W., Photographer, Horton Lane, Bradford.
Asquith, Mrs. J.D,, Morley House, St. Leonard's-on-the-Sea.
Andrew, John, 28, Sunny Bank Terrace, Leeds.
Adey, Rev. W. T., Baptist Minister, Woodsley Road, Leeds.
Ackroyd, William, Junior, Oakroyd Hall, Birkenshaw. (3 copies)
Armitage, George, Eastthorpe, Mirfield.
Askham, Joel, 14, May Day Green, Barnsley.
Atkinson, J. (D. Midgley and Sons), Huddersfield.

BAINES, EDWARD, J.P., D.L., Burley Hill, Leeds.
Brigg, J. Fligg, J.P., Mayor of Huddersfield, Greenhead Hall.
Balme, E. B. W., J.P., M.A., Sands House, Mirfield.
Brown, Henry, J.P., Daisy Hill, Rawden, near Leeds.
Briggs, Nathaniel, J.P., Cliffe House, Rawden, near Leeds.
Barber, Fairless, F.S.A., Castle Hill, Raistrick, Brighouse.
Boyne, W., F.S.A., Author of "The Yorkshire Library," London.
Barnes, Rev. Fred, B.A., Oxton Park, Birkenhead.
Beer, J. T., F.S.A.S., F.R.S.L., Threaplands House, Fulneck.
Bownas, Robert, Engraver, 20, Park Place, Leeds.
Barraclough, William, Union Foundry, Barnsley.
Beaumont, John, College of Science, Cookridge Street, Leeds.
Bywater, James H., Schoolmaster, Gomersal, near Leeds.
Binks, William, Cloth Miller, Millshaw, Beeston, near Leeds.
Brear, Thomas, Bookseller, Kirkgate, Bradford. (2 copies)
Braithwaite, Samuel, Idle, near Bradford.
Binns, Isaac, Borough Accountant, Town Hall, Batley.
Broadbent, James, Bookseller, Covered Market, Leeds. (12 copies)
Barmby, Thomas, 18, Briggate, Leeds. (20 copies)
Braithwaite, C. H., Photographer, Top of Briggate, Leeds.
Bilbrough, Joseph B., 15, Beech Grove Terrace, Leeds.
Booth, Henry, Manufacturer, Gildersome, near Leeds.
Barrett, J. W., Lane Side, Churwell, near Leeds.
Binks, John, Corn Factor, Wakefield.
Bousfield, C. E., Woollen Merchant, Wellington Street, Leeds.
Blamires, Henry, Card Maker, Cleckheaton.
Brailsford, Rev. E. J., Wesleyan Minister, Mirfield.

Burrell, Benjamin R., Solicitor, 20, Albion Street, Leeds.
Bulmer, Charles, Solicitor, Blenheim Lodge, Leeds.
Binks, Samuel, Millowner, Rose Villa, Churwell.
Barker, James, Woollen Manufacturer, Fold Head, Mirfield.
Brigg, Benjamin S., Burlington House, Keighley.
Burnley, James, (Saunterer), Author, 40, Salt Street, Bradford.
Bedford, George Troughton, Colliery Owner, Gildersome.
Butler, John Dyson, Land Surveyor and Valuer, Birstal.
Barber, J. M., Greenside, Heckmondwike.
Bundle, F., Turton Hall, Gildersome.
Bradley, Humphrey, Tingley Common, West Ardsley.
Bywater, William, Engineer and Machine Maker, Birstall.
Basden, E., 14, Murray, Street, Hoxton, Middlesex.
Bentley, Samuel, Cloth Finisher, Somers Street, Leeds.
Butterfield, John, Manager, Hartlepool.
Bailey, S. O,, Engraver, Leeds Road, Bradford.
Banks, John and Co., Limited, 11, Lavender Road, Battersea.
Barmby, Rev. Goodwyn, Unitarian Minister, Wakefield.
Batley, Richard, Engineer, Albert Street, Batley.

Carter, Alderman Richard, J.P., F.G.S., Mayor of Barnsley.
Crowther, William, J.P., Field House, Gomersal. (2 copies)
Crossley, James, F.S.A., Pres. Chetham Soc., Manchester.
Cartwright, J. J., M.A., F.S.A., Public Record Office, London.
Carpenter, Rev. J. E., M.A., Manchester New College, London.
Clark, J. Chaundy, M.R.C.S., Bank House, Morley.
Cullingworth, Mrs. G. D., Springfield Place, Dewsbury.
Crook, Rev. James, Vicar of St. Paul's, Morley. (2 copies)
Crook, Charles, Secretary, Mechanics' Institute, Mirfield.
Cowan, Rev. D. R., Congregational Minister, Saltaire.
Carnes, George, Schoolmaster, Board Schools, Churwell.
Clapham, John. Medical Botanist, Wade Lane, Leeds. (2 copies)
Clapham, Joshua, Manager, Lane Side, Churwell.
Compston, Rev. John, Baptist Minister, Beeston Hill, Leeds.
Carr, Edwin, Surveyor, Headingley, and 12, Park Row, Leeds.
Clapham, John Arthur, Bank Chambers, Bradford.
Calvert, Rev. Joseph Mason, Independent Minister, Gargrave.
Crawford, J. W., Cloth Merchant, King Street, Leeds.
Clarke, W. H., Insurance Agent, Temple View, Beeston.
Crosland David, Oakes Mill, Lindley, Huddersfield.
Crowther, Miss, Lane Side House, Churwell.
Crowther, T. P., Woollen Merchant, Lane Side, Churwell.
Curzon, Frank, Lecturer, 12, Victoria Chambers, Leeds.
Cudworth, William, Undercliffe Street, Bradford.
Chadwick, S. J., Church Street, Dewsbury.
Craven, Franklin, Radcliffe Hall, Pudsey.
Crann, William, County Court Office, Bradford. (8 copies)
Cowburn and Crowther, Chemical Manufacturers, Gomersal. (2 copies)
Child, James, Bookkeeper, Belle Vue, Wakefield.
Conyers, William Henry, 17, Water Lane, Leeds.
Colefax, J. S.. 36, Mannville Terrace, Bradford.
Clay, J. W., 16, Warwick Place, Leeds.
Cluderay, Charles, Clerk to Guardians, Holbeck.

Devonshire, The Most Noble the Duke of, K.G., Piccadilly, London.
Dartmouth, the Right Hon. the Earl of, Patshull. (2 copies)
Denison, W. Beckett, M.P., J.P., D.L., Meanwood Park, Leeds.
Dodgshun, Joseph, Merchant, Melbourne, Australia.

Dodgshun, James, Merchant, Melbourne, Australia.
Dawson, Samuel, Bookseller, Market Place, Dewsbury. (2 copies)
Dixon, Elizabeth, 3, Oak Villas, Parish Gill Road, Ilkley. (4 copies)
Dixon, George, Dyer, Kirkstall Road, Leeds.
Dixon, John, Secretary, Leeds General Infirmary.
Deane, J. Arthur, Solicitor and Town Clerk, Batley.
Dodgson, Joseph, Bookseller, Grosvenor Place, Leeds.
Denton, William, Stone Merchant, Potternewton.
Dovenor, James, Linen Merchant, 91, Hyde Park Road, Leeds.
Dodgshun, James, Hamburg Villa, St. John's Hill, Leeds.
Dodgshun, Isaac, Wool Merchant, Basinghall Street, Leeds.
Dunckley, Henry, Editor, "Examiner and Times," Manchester.
Dixon, Abraham, Dyer, Beeston Royds, near Leeds.
Dalton, Eli, Dyer, Kirkstall Road, Leeds. (2 copies)
Dickons, J. Norton, Solicitor, Bradford.
Deane, Edward Eldon, Architect, 14, Argyle Street, King's Cross, London.
Dillon, John, 25, Fore Street, London, E.C.
Denby, Alfred, Exchange Buildings, Albion Street, Leeds.
Dyson, W. C. (Colbeck Brothers), Batley.
Dixon, David, Manufacturer, 18, Carlton Mount, Leeds.

Ellis, Robert Hattersley, J.P., Cotes Grange, Louth, Lincolnshire.
Ellis, William, M.R.C.S., Manor House, Queen Street, Morley.
Eddison, John, Junction Mills, New Wortley. (4 copies)
Earnshaw, Aaron, Manager, West Ardsley. (2 copies)
Eccles, J. H., Author, 7, Tonbridge Place, Leeds.
Ellis, Stead, Architect and Surveyor, Batley.
Empsall, Thomas P., 46, Manchester Road, Bradford. (2 copies)

Forster, The Right Hon. Wm. Edward, M.P., Burley, Wharfedale.
Firth, Thomas Freeman, J.P., Westfield House, Heckmondwike.
Fallow T. M., M.A., Chapel Allerton, Leeds.
Federer, C. Anton, F.R.H.S., L.C.P., 8, Hallfield Road, Bradford.
Ford, J. Rawlinson, F.R.H.S., Solicitor, 18, Albion Street. Leeds.
Friend, A., Leeds. (20 copies)
Farrar, H. M. (the late), Accountant, Heckmondwike.
Fawcett, J. M., Architect and Surveyor, Wortley Lodge, Leeds.
Fox, William, Driffield Street, Leeds.
Forrest, Charles, Lofthouse, near Wakefield.
Fox, William, 12, Belle Vue Terrace, Leeds. (3 copies)
Firth, Thomas, Silver Letter Maker, Huddersfield.
Firth, J., Grove House, Heckmondwike, near Leeds.
Falshaw, James, 14, Belgrave Crescent, Edinburgh.

Greenbury, Rev. Thomas, F.S.A.S., Ilkley.
Greaves, J. Edward, Reed and Heald Maker, Purlwell House, Batley.
Greaves, J. Oldroyd, Land and Mineral Surveyor, St. John's, Wakefield.
Gibson, Pearson, White Stone Lane, Huddersfield.
Graham, John, Back Lane, Churwell.
Gouldthorp, George, 29, Crawford Street, Camp Road, Leeds.
Gaunt, Joseph, Greenside, Wortley, near Leeds.
Gledhill, David, 12, Acton Street, Beeston Hill, Leeds.
Goodhall, Charles, Cookridge Street and Park Lane, Leeds.
Grainge, William, Author, Harrogate.

Houghton, The Right Hon. Lord, D.C.L., F.S.A., Fryston Hall.
Heaton, J. Deakin, J.P., M.D., F.R.C.P., Claremont, Leeds.
Hailstone, Edward, F.S.A., F.G.S., Walton Hall, Wakefield.

Hirst, H. E., M.A., B.C.L., Barrister-at-Law, Temple, London.
Horner, Joseph A., F.S.S., F.R.S.L., Tennesse, United States.
Howard, J. J., L.L.D., F.S.A., Blackheath, Kent.
Hulbert, Canon, M.A., Vicarage, Almondbury, Huddersfield.
Hollings, Robert, M.R.C,S., Grove House, Wakefield.
Houghton, Counceillor J. Denton, Woodhouse Lane, Leeds.
Hemingway and Webster, Painters, Batley. (2 copies)
Haslam, Rev. John, Turton Hall, Gildersome. (3 copies)
Haigh, John, Stone Merchant, Tingley House, West Ardsley.
Holmes, John, Holmville, Methley.
Holroyd, Abraham, Bookseller, Victoria Road, Saltaire.
Hinchcliff, Daniel, Laburnum House, Wortley, Leeds. (2 copies)
Heatley, A., Eaton Grange, Market Drayton.
Hinchliffe, Elliot, West Lodge, Chapeltown. (3 copies)
Hepper, John, Auctioneer, Clareville, Headingley. (2 copies)
Hepper, J. H., Auctioneer, Balks House, Wortley.
Helliwell, Edward, Grove Cottage, New Road, Batley. (2 copies)
Houghton, William, Machine Maker, Gomersal.
Hardcastle, John, Jun., Accountant, South Milford.
Hainsworth, John E., Engineer, Savile Town, near Dewsbury.
Haigh, George, Coal Proprietor, West Ardsley, near Wakefield.
Hepton, A. F. L., Addingham House, Ilkley.
Helliwell, John, Cloth Manufacturer, Yarra House, Gildersome.
Hanson, Thomas, Earlsheaton, near Dewsbury.
Healey, John, Jun., Manufacturer, Batley.
Hawkeswell, William, 2, Aire Street, Leeds.
Hartley, Mrs., Baby Linen Repository, 157, Briggate, Leeds.
Hopkins, Thomas, Gentleman, The Mount, Malton.
Hinchliffe, James, Queen's Mill, Armley Road, Leeds.
Hargreave, Jabez, Cotton Spinner, Wortley, near Leeds.
Hammond, H. C., Turner's Ford, Stanningley, near Leeds.
Holliday, Robert, Coal Owner, Gildersome Street, near Leeds.
Harrison, Thomas, and Son, Printers, Bingley.
Hart, James, Bookseller, Bradford. (4 copies)
Hinchliffe, John, Victoria Villas, Clarendon Road, Leeds.

Ingham, Daniel S., Clover Works, Dewsbury.
Ingham, John, Churwell, near Leeds.

Jubb, John, J.P., ex-Mayor of Batley, Lamplands, Batley.
Jubb, Samuel, J.P., Author of "Shoddy Trade," Batley.
James, Rev. John, F.S.A.S., Windsor House, Morley.
Jessen, Henry, Merchant, Christiania, Norway.
Jasper, Enoch, Iron Works, Farnley.
Johnson, David, Grosvenor Terrace, Woodhouse Lane, Leeds.
Jackson, Edward, The Mount, Potternewton, near Leeds. (4 copies)
Jepson, E. G., 8, Woodsley Terrace, Leeds.

Kennedy, Mrs. George, Keir Terrace, Pollokshields, Glasgow.
Kerr and Jubb, Northgate, Halifax. (2 copies)
Kirk, John, Surveyor, Brecon, South Wales.
Kilner, Caleb, Gentleman, Thornhill, near Dewsbury.
Kitchen, George, Farmer, Wales, near Sheffield.
Kempe, William, Machinist, Holbeck Mills, Leeds.
Kinsman, Andrew Guyse, Fitzroy, Melbourne, Australia. (2 copies.)

Lloyd, Sampson S., M.P., J.P., Moor Park, Sutton Coldfield.
Leatham, E. Aldam, M.P., M.A., Whitley, Huddersfield.

Leatham, W. Henry, J.P., Hemsworth Hall, Pontefract.
Lee, Councillor W. H., J.P., ex-Mayor of Wakefield.
Law, Alderman, J.P., Bolton House, Bradford.
Lumley, James, C.E., 14, Kirkgate, Bradford. (4 copies)
Leeds Public Library. (James Yates, Librarian.) (10 copies)
Library, Bradford Public. (Charles J. Virgo, Librarian.)
Library, Leeds. (V. Sternberg, Librarian.)
Library, Leeds Mechanics' Institution and Literary Society.
Library, Village, Yorkshire Union of Mechanics' Institutes.
Leathley, George, 1, Claud Terrace, Seaton St., Sculcoates, Hull.
Legg, Henry B., Woollen Merchant, 14, Blenheim Square, Leeds.
Law, Alfred, Cardmaker, Cleckheaton.
Lennox, John, Engraver, 40, Commercial Street, Leeds.
Langhorne, J. Bailey, Outwood Hall, Wakefield.
Law, Edwin, Howley Mill, Morley.
Lockwood, Benjamin, Storthes Hall, Huddersfield.
Lumb, William, Cloth Finisher, Beeston Hill, near Leeds.
Law, Samuel, Cardmaker, Cleckheaton, via Normanton.
Lockwood and Mawson, Architects, Exchange Buildings, Bradford.
Ladley, Joseph, Manufacturer, Steander Mills, Leeds.

Morley, Samuel, M.P., J.P., Hall Place, Tonbridge. (2 copies)
Marsden (the late), Alderman H. R., J.P., Avenue House, Leeds.
Mackie, Robert Bownas, J.P., St. John's, Wakefield.
Marsden, John, J.P., Cotton Spinner, Beechwood, Huddersfield.
Marshall, Thomas, M.A., Registrar, Chapel-Allerton.
Morehouse, H. J., F.S.A., Stoney Bank, Holmfirth.
Miall, Louis C., F.G.S., Curator, Philosophical Hall, Leeds.
Mayhall, John, F.R.H.S., Rose Villa, Horsforth.
Milner, Henry B. W., J.P., Kirkstall Grange, Leeds.
Midgley, A. E., 2, Alexandra Terrace, Rochdale Road, Manchester.
Marshall, William, Beulah Terrace, Gildersome near Leeds.
Morton, H. J., Garforth House, Garforth.
McCarthy, D. W., Jun., Horsforth, near Leeds. (2 copies)
McCarthy, D. W., Gentleman, Harrogate.
Megson, A., Bradford.
Mitchell, Joseph, Rag Merchant, Field House, Ossett.
Morrell, W. Wilberforce, Author of "History of Selby," York.
Mallinson, George, Architect, Alexandra Crescent, Dewsbury.
Marshall, William, Whitefield Road, West Derby Road, Liverpool.
Mellor, Richard, Gentleman, Westfield Lodge, Huddersfield.
Morris, Professor John, Brecon College, South Wales.
Middlebrook, John, Gentleman, Birstal, near Leeds.
Moore, Joseph, Green Terrace, Gildersome, near Leeds.

Nussey, Obadiah, J.P., Cloth Merchant, Morley House, Headingley.
Nussey, Thomas, Cloth Merchant, Victoria House, Headingley.
Newell, George Frederick, 30, Fenton Street, Leeds.
North, Edward, Wool and Waste Merchant, Dewsbury.
Nussey, S. L., Potternewton Hall, near Leeds.
Nussey, George Henry, Cloth Merchant, Burley, near Leeds.
Nussey, Arthur, Morley House, Headingley.
Naylor, Benjamin, Cloth Merchant, Bramley Grange, Thorner.
Naylor, Samuel, Professor of Music, Drighlington.
North, Joseph, Cloth Miller, Leeds.

Oxley, Alderman Henry, J.P., Banker, Woetwood, Leeds.
Oldfield, T. B., M.R.C.S., Hill Top House, Hockmondwike.

Oates, Henry, Heckmondwike.
Oxley, Henry, West Riding Prison, Wakefield.

Priestley, W. Overend, M.D., F.R.C.P., M.R.C.S., Mayfair, London.
Phillips, C. T., Rag Merchant, Ossett, near Wakefield.
Parker, William, Cloth Manufacturer, Batley.
Pullan, B. C., Solicitor, Bank Chambers, Leeds.
Peel, Frank, Draper, Heckmondwike.
Popplewell, George, Oldfield Lane, New Wortley.
Parr, Benjamin, Listing Manufacturer, Howley, near Morley.
Parkinson, Walter H., Architect, Upper Fountaine Street, Leeds.
Parker, Benjamin P., Manufacturer, Batley.
Peel, James, Church Street, Dewsbury.
Priestley, William, Gentleman, Birstal.
Penistone, Joseph, Harrison Place, Beeston Hill, Leeds.
Parker, Joseph, Jun., Woollen Manufacturer, Batley.
Pudsey Mechanics' Institute. (J. A. Lawson, Secretary.)
Pollard, Mrs. Robert, Windsor Road, Southport. (2 copies)
Phillips, Edward, Garth Works, Rhiwderin, Newport, Mon.
Phillips, Robert E., Ossett, near Wakefield.

Ripon, The Most Noble the Marquis of, K.G., D.C.L., Studley Royal.
Ripley, Henry W., M.P., Acacia, Rawden, near Leeds.
Rhodes, Manoah, J.P., ex-Mayor of Bradford.
Ridgway, Matthew, J.P., Market Place, Dewsbury.
Robinson, J. Ryley, LL.D., F.S.A.S., F.R.S.N.A., F.R.G.S., Dewsbury.
Roebuck, W. Denison, 9, Sunny Bank Terrace, Leeds.
Rayner, John, Manufacturer, Alva, Scotland.
Robinson, John, Agricultural Implement Maker, Leeds.
Rayner, Simeon, Linen Draper, Chapeltown, Pudsey.
Ramsden, Mrs. (care of T. Barmby), Leeds.
Robinson, J. W., 14, Mount Preston, Leeds.
Redfern, William, Commission Merchant, 11, Wood Street, London.
Rhodes, M. Sharpley, Victoria Park, Shipley.
Rhodes, Rev. Charles, Independent Minister, East Hartlepool.
Ratcliffe, Joseph, Relieving Officer, Burmantofts, Leeds.
Routh, John, Accountant, Royal Insurance Buildings, Leeds.
Robertshaw, Thomas, Farmer and Valuer, Moat Hill, Birstal.
Ross, James, Millowner and Contractor, Warren Terrace, Wakefield.
Roberts, George, Lofthouse, near Wakefield.
Reeve, Rev. Jonah, Independent Minister, Stowmarket, Suffolk.
Richards, Job, Gentleman, 29, East Beach, Lytham.
Rodley, John, Queen's Mill, Armley, near Leeds.
Render, Dan, Colliery Owner, Gelderd House, Gildersome. (2 copies)
Roberts, Henry, Printer, Wakefield Road, Adwalton, near Leeds.

Salt, Sir Titus, Bart., J.P., D.L., Crow Nest and Saltaire. (6 copies)
Sykes, John, J.P., M.D., F.S.A., Doncaster.
Shaw, Bentley, J.P., D.L., Woodfield House, Huddersfield.
Sutcliffe, Wilson, J.P., Mayor of Bradford.
Swithenbank, G. E., LL.D., F.S.A., Anerley, S.E., Tynemouth Lodge. (2 copies)
Sewell, Edward, M.A., F.R.G.S., College, Ilkley.
Swithenbank, Councillor W. E., Armley, near Leeds.
Smith, Rev. James, 15, Richmond Gardens, West Bromstead, London.
Swithenbank, Joshua Sweyn, Henley-on-Thames. (2 copies)
Swithenbank, Councillor W. C., Armley, near Leeds.
Scatcherd, Oliver, Solicitor, 27, Virginia Road, Leeds. (2 copies)
Smith, Samuel, Assistant Librarian, Public Library, Leeds.

Sharp, William, Card Maker, Scholes, near Cleckheaton.
Smith, Jeremiah, 3, St. Michael's Square, Chapeltown Road. (3 copies)
Scott, Mark, Oil Merchant, Selby.
Steward, Wilson, North Terrace, Birstal.
Scholefield, Matthew S., Solicitor, Batley.
Smith, Alfred, Reginald Terrace, Leeds. (2 copies)
Stead, Samuel, 2, West Grove Terrace, Scarborough.
Stillwell, Thomas, 8, Portland Crescent, Leeds.
Storey, John, Artist, 7, Pilgrim Street, Newcastle-upon-Tyne.
Swithenbank, James, Rag Merchant, Street Side, Ossett.
Stead, Joseph, Ashfield Villa, Heckmondwike.
Smith, Henry Stooks, Gentleman, Headingley.
Sands, W. H., 32, Ridge Terrace, Bagby Fields, Leeds.
Sheard, Michael, Architect, Brookroyd House, Batley.
Shaw, Rev. N. Herbert, Baptist Minister, Dewsbury.
Sugden, Richard, Brighouse.
Schofield, Wright, Castle Bank Mill, Wakefield. (2 copies)
Smith, Swire, Worsted Spinner, Low Field, Keighley.
Smith, Charles, 17, Greek Street, Leeds.
Stansfield, William, Boot and Shoe Maker, Beeston.
Snowden, Frederick, Plumber, Tingley. (2 copies)
Stead, J. J., Union Street, Heckmondwike.
Sheard, Joseph, Gentleman, Sunny Bank, Batley.
Stringer, J. W., 21, Fawcett Street, Ellerby Road, Leeds.
Simpson, Thomas, Solicitor, 20, Albion Street, Leeds.
Stephenson, C. H., 1, West End Villas, Barnes, Surrey.
Slater, Philemon, Manufacturer, Yeadon, near Leeds.
Sheen, Alfred, Turton Hall, Gildersome, near Leeds.
Scaife, Robert H., 5, Blenheim Place, Holgate Road, York.

Taylor, Rev. R. Vickerman, B.A., Edlington Rectory, Rotherham.
Tweddell, G. M., F.S.A.S., F.R.S.N.A., Author, Stokesley.
Tatham, Alderman George, Springfield Mount, Leeds.
Terry, Alderman Benjamin, Solicitor, Barkhill, Idle.
Tipping, Mrs. William, Brasted Park, Sevenoaks, Kent.
Todd, Joseph Longley, Boot Maker, Dewsbury Moor, Dewsbury.
Taylor, Thomas, Manufacturer, Blakeridge Mills, Batley.
Turner, J. Horsfall, Schoolmaster, College House, Idle.
Tomlinson, G. W., Queen Street, Huddersfield.
Thompson, Samuel E., Sub-Librarian, Public Library, Leeds.
Turner, Thomas, Solicitor, 28, East Parade, Leeds.
Taylor, Thomas, Coroner, Wakefield.
Taylor, Joshua, Healey House, near Batley.
Theaker, Samuel, Stanley, near Wakefield.
Tyas, Charles, Woollen Manufacturer, Batley.
Townend, Benjamin, City Missionary, Middleton, near Manchester.
Tetley, Rev. W. M., Budleigh, Salterton, Devon.

Vause, Thomas, 13, Gower Street, Bridge Street, Leeds.
Vero, E. H., Dewsbury.

Wheatley, Charles, J.P., Sands House, Mirfield, near Leeds.
White, George, J.P., Wine and Spirit Merchant, ex-Mayor of Scarborough.
Whaley, Thomas, M.E., Wigan, Lancashire.
Webster, Councillor George, Merchant, Park House, Gildersome.
Wigglesworth, James, Accountant, Idle and Bradford.
Wardman, Henry, Bridge Road, Holbeck, near Leeds.
Walker, David, Chapel Fold, Staincliffe, near Dewsbury.

Webster, T. H., 3, Elmwood Terrace, Camp Road, Leeds.
Wake, C. Staniland, 74, Wright Street, Hull.
Watmough, Thomas, Grocer and Draper, Churwell, near Leeds.
Webster, Samuel, Beulah Terrace, Gildersome, near Leeds. (2 copies)
Webster, James, Cloth Manufacturer, Wortley Hill.
Webb, J. P., Cloth Merchant, Wellington Street, Leeds.
Ward, William, Coal Proprietor, Manor House, Churwell.
Walker, Matthew, Swinnow Villa, Pudsey.
Webster, Joseph, Woollen Manufacturer, Old Hall, Gildersome.
Woolley, Jabez, Baron Close House, Elland Road, Leeds.
Wheater, William, Surveyor, 28, Albion Street, Leeds.
Wilson, Edmund, Solicitor, 8, Osborne Terrace, Leeds.
Watson, Thomas A., Solicitor, Bradford.
Whitley, Samuel, Branch Road, Gildersome.
Whitehead, John, Manufacturer, 7, St. Paul's Street, Leeds. (2 copies)
Whitehead, John, Wellington Bridge Dye Works, Leeds.
Whiteley, Jeremiah, Rag Merchant, Chidswell, near Dewsbury.
Whiteley, William, and Sons, Lockwood, near Huddersfield.
Whaley, Henry, 3, Harcourt Buildings, Temple, London.
Webster, Samuel, Gentleman, Boston Spa, near Tadcaster.

YEWDALL (the late), Councillor J. CLIFF, Stanningley, near Leeds.

MORLEY.

AARON, JOHN.
Asquith, Ezra.
Armitage, Jacob.
Asquith, Joshua. (2)
Asquith, E. W. (2)
Asquith, J. D.
Asquith, William H.
Asquith, Samuel T.
Auty, David.

BINKS, J. W. (2)
Bradley, Albert.
Butler, Edwin.
Binks, Thomas.
Brunswick Library.
Bradley, Jacob.
Baxter Robert.
Birds, John.
Brown, James.
Baxter, Jonathan.
Brown, Robert.
Bethel Library.
Brown, Eli.
Brown, Charles S. (2)
Brook, David.
Bradley, Miss.
Brown, James.
Barron, Tom.
Butterworth, John.
Bywater, Samuel.
Bradley, Emanuel. (2)
Brown, Stephen.
Brooksbank, George.

Brown, Edwin.
Baines, William.
Baines, Harry.
Barron, Edwin.
Bradley, Joseph.
Brown, Joseph.
Bryden, William.
Brown, David.
Barrowelough, A. (4)
Brook, John.
Banks, Elisha.
Brown, Reuben.
Brown, Israel.
Barron, Sam.
Bradley, David.
Briggs, David.
Brooksbank, James.
Boyes, Edwin.
Blakeley, Alfred.

CHEW, WALTER.
Clough, James.
Cook, Benjamin.
Crowther, Young.
Crowther, Joseph.
Co-operative Library,
Cowburn, Andrew.
Crowther, Fanny.
Crowther, Eva.
Crowther, Charles.
Crowther, William.
Coop, James.
Clough, Miss E.

Clark, David. (2)

DODGSHUN, J. E.
Dodgshun, Ebenezer.
Dixon, F. E.
Dodgshun, Wm. (4)
Dodgshun, Enoch.
Dransfield, Lewis.
Dodgshun, Wm. H.
Dixon, Joseph.
Driver, John.
Dixon, Charles.
Dixon, Alfred.
Davies, Rev. R.
Dixon, Thomas D.
Dixon, Thos. H. (2)
Dover, Joseph A.
Dickenson, Thomas.

FOX, JOHN. (2)
Furness, David.
Foster, Sam.
Frost, Rev. William.
Fisher, John.

GREENWOOD, JOHN. (4)
Gamble, J. (2)
Garnett, George.
Gaunt, Sarah.
Garnett, Hannah.
Garnett, Robert.
Gledhill, Thomas.
Gledhill, David.

Greaves, Amos.
Gledhill, Abraham.
Gibson, Jeremiah.
Gray, George N.
Greenwood, Nathan.

Hemsley, John. (2)
Hirst, Mephibosheth.
Hirst, Benjamin.
Horsfall, J. Rayner.
Hartley, Samuel.
Horsfall, J. Theaker.
Hirst, Samuel, Jun. (2)
Hill, John.
Hirst, Charles.
Hazzlewood, Edwin. (2)
Hinchliffe, George.
Habergham, George.
Hirst, Samuel Tetley.
Hardcastle, Joseph. (2)
Hepworth, John Wm.
Holton, William. (2)
Haigh, John.
Hall, Miles. (2)
Horsfall, Thomas.
Hinchcliffe, Edwin.
Hargreaves, Joseph.
Hall, Joseph.
Hazzlewood, Joseph. (5)
Hartley, Benjamin. (3)
Hirst, Samuel, Sen.
Hirst, William.

Illingworth, Joseph.

Jackson, Mrs. Wm.
Jackson, Edward. (4)
Johnson, George.
Jowett, George.

King, Miss. (2)
King, Thomas.
King, Elizabeth.
King, James.
King, John. (3)
King, William. (2)
Kershaw, Benjamin.
Kenyon, John.
Kirkby, Joseph. (2)
Leathley, Thomas.
Lassey, Thomas.
Lawton, Edwin.
Lobley, William.
Lassey, George.
Lee, Robert.
Lamb, William.
Lawton, Joseph.

Middlebrook, W. J. (2)
Metcalfe, Joseph.
Mortimer, Joseph.
Marshall, Robert D.
Mallinson, J. J.
Myers, William. (2)
Marshall, Thomas.
Mitchell, William.
Milner, Joseph.
Merrills, Benjamin.

Naylor, John.
Newton, Abraham.
Nichols, James, (3)

Oakes, Thomas. (2)
Oakes, William.

Peel, James. (2)
Parker, Charles.
Peel, Samuel.
Pullan, Stephen.
Pullan, Robert.
Priestley, Samuel.
Perkin, Miss.
Pawson, Thomas.
Popplewell, Edwin.
Peel, Ann.

Rhodes, Josiah. (2)
Rhodes, Matthew.
Rehoboth Library.
Robinson, John, Jun.
Rhodes, Joshua.
Rhodes, Joseph. (2)
Rhodes, William S.
Robinson, James.
Rayner, John H.
Rayner, Samuel.
Rodley, Thomas.
Rayner, John. (2)
Rayner, W. A.
Rayner, Samuel, Jun.
Rodley, William, (2)
Rylands, Richard.
Roberts, Mark.

Scarth, Charles. (4)
Summersgill, Joseph.
Scarth, Enoch.
Stead, Jonathan.
Stockwell, Edward. (2)
Stockwell, Joseph. (2)
Stubley, W. R.
Stephenson, Thomas.
Smith, Robert D.
Smith, John Henry.
Scarth, Joseph.
Sissons, Henry.
Schofield, Joseph. (2)
Schofield, Samuel. (2)
Stockdale, Samuel.
Stables, Daniel.
Sykes, Alfred.
Scott, Samuel.
Stead, Thomas. (2)
Stead, Samuel.
Stead, George H.
Smiddy, Dan.
Sykes, Matthew, Sen.
Sleigh, Roger Fanning.
Scholes, E. F. (2)
Spencer, Thomas.
Smith, Edward. (2)
Scatcherd, Samuel. (2)
Scholes, Paul.
Smith, Alfred. (2)
Sykes, Matthew, Jun.
Scott, Mrs. T.
Sykes, Thomas.
Stansfield, Samuel.
Spurr, Samuel. (2)
Southey, Mrs. G. (2)
Scholes, David W.

Turner, Elizabeth H.
Townsend, Albert.
Teale, Mrs.
Turner, William.
Turner, Joseph.
Terry, George.
Tesseyman, Fred.
Thackray, David. (2)
Taylor, Joseph. (2)
Thackray, Francis, Jun.
Tomlinson, William.
Theaker, Benjamin. (2)
Teale, George. (2)

Upton, J. F.

Whiteley, John T.
Walker, John.
Walker, William.
Wilson, John, V.R.
Wormald, H.
Wilson, John, N.B. (2)
Webster, Alfred.
Westerman, Fred.
Wilkinson, John.
Worrall, Benj. Hale.
Webster, Joseph. (2)
Webster, Mark.
Webster, Mrs. R. (2)
Wade, Ezra.
Wilson, Oliver. (2)
Walsh, Samuel.
Waterhouse, Joseph.
Wilkinson, Thomas. (2)
Watson, I. C. (2)

Y. M. C. Association.

S. STEAD, PRINTER, "OBSERVER" OFFICE, MORLEY.

129

UNIVERSITY OF CALIFORNIA LIBRARY, LOS ANGELES

COLLEGE LIBRARY

This book is due on the last date stamped below.

Book Slip–35*m*-9,'62(D2218s4)4280

UC SOUTHERN REGIONAL LIBRARY FACILITY
A 001 010 120 2

UCLA-College Library
DA 690 M8S6h
L 005 756 788 5

College
Library

DA
690
M8S6h